

MENNONITE HISTORICAL BULLETIN

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No. 1

Brief Biography of M. S. Steiner

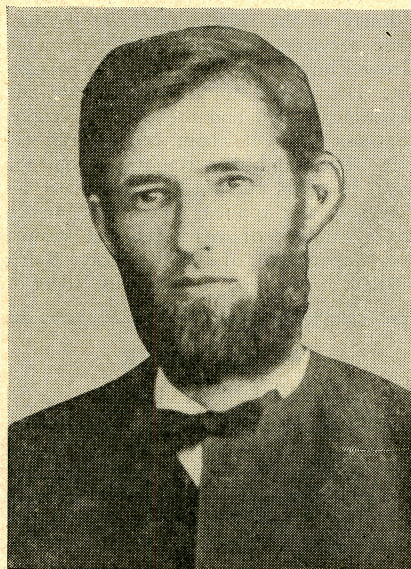
John S. Umble

Menno S. Steiner, born near Cranberry, Ohio, on April 30, 1866, was descended from at least five generations of Mennonite ministers. His father was Christian Peter Steiner of Swiss Mennonite descent. His mother was Barbara Thut, the daughter of Bishop John Thut, founder of the Mennonite congregation at Riley Creek, later known as the Zion congregation, west of Bluffton, Ohio.

His first years of education were spent in a little rural school, four miles west of Bluffton. Although education was unpopular in a large section of the Mennonite Church at that time, and although his father no doubt could have used him at home, the family made it possible for Menno to attend high school at Bluffton. He completed the high school course in 1887 and then taught school for two years, 1887-88 and 1888-89.

In 1885 he was converted under the preaching of Evangelist J. S. Coffman and united with the Riley Creek Church, later called Zion, west of Bluffton. He was early impressed to do Christian work and felt a special call to the ministry. One of the most serious disappointments of his early life was his failure to be chosen by the lot when his congregation chose a minister during the time that he was teaching. Soon after this event and near the close of Menno's second term of school, John F. Funk of the Mennonite Publishing Company at Elkhart, Indiana, visited the Steiner home. He persuaded Menno to work for the Mennonite Publishing Company during the summer vacation selling family Bibles and other books, taking subscriptions for the publications of the company, and making collections. He spent the summers of 1889-90 at this work, then gave up his plans to continue teaching during the winter of 1890-91 and continued his connection with the Publishing Company until the fall of 1891, by which time he had earned enough money to attend Oberlin College at Oberlin, Ohio, in direct preparation for Christian work.

The work with the Publishing Company gave him an unusual opportunity for becoming acquainted with Sunday-school workers and church leaders in all the leading Mennonite and Amish Mennonite communities in the United States and Canada. Sometimes for months he would travel from place to place visiting Sunday



M. S. STEINER, 1866-1911
An early Mennonite student at Ohio
Normal University, Ada, Ohio

schools, meeting workers, studying local church history, and writing the history of many of the Amish and Amish Mennonite congregations. These contacts proved of great value to him during the next few years. He probably was acquainted with more Sunday-school workers and ministers than even J. S. Coffman. His study of the history of the various congregations led him to see that many of the difficulties were accidental, were due to slightly differing customs brought from Europe to America by groups that had emigrated from the old country at various times and from different communities.

His being of Swiss Mennonite parentage left him without prejudice toward either Mennonites or Amish Mennonites and he was able to work with both groups in a way that even J. S. Coffman was unable to do. Because he was not ordained, he was not marked either as Mennonite or as Amish Mennonite. This again proved a decided advantage. If he had been ordained a minister in his younger years and had been tied down to pastoral duties in his home congregation, it is doubtful whether he could have done his later work as well as he did. In the fall of 1891, as already mentioned, he entered Oberlin College. Even before this time he had done considerable writing but his work was that of an amateur, his style at

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Pioneer Mennonite Students at Ada, Ohio

Sylvanus Yoder

It was in the spring of 1892 that I undertook the ordeal of a teachers' examination to secure a teacher's certificate to teach in the grade schools of Wayne County, Ohio. It was during this session that the professor in charge announced the passage of a bill by the legislative assembly providing for an examination of grade pupils (pupils were not graded, for this reason I refrain from the term later used, eighth grade), in accordance with which those who passed might enter the high school at the public expense of the township. Previous to this all rural pupils were permitted to attend high school only at their own expense.

What were you doing at a teachers' examination at such an early age, just as you were leaving grade school? Seems I can at once sense such a question from those who read this. My reply is that boyish ambitions nurtured perhaps by instincts of self-conceit prompted this venture. However ridiculous this venture may seem, I at least partly justified it on the ground that an occasional grade pupil did pass the teachers' examination successfully. However, I did not pass the examination.

My failure at the teachers' examination however inspired me with a more determined effort along educational lines. I decided at once to take the grade pupils' examination at the appointed date, in which I successfully passed the first examinations which the state provided for this purpose and I participated in a simple commencement program held in Wooster on that occasion. The date of the commencement was June 4, 1892. The motto written in Latin upon my diploma was "Non quod sed quid." The diploma was signed by Eversole Wright, and Berg. A cousin of mine, Amanda Stoltzfus, from near Knoxville, Tennessee, interpreted the Latin inscription for me.

My father was a successful farmer of Wayne County. He spent his entire life on the farm on which he was born except nine years which were spent in Lancaster, Pennsylvania. Although he possessed many characteristics of a student, he always regarded higher education in somewhat of a passive manner. He was not ignorant of the laws of nature and in a remarkable degree he understood the anat-

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QUESTION BOX

What explanation is there for the large class of converts at Oak Grove in 1890?
—J. C. W.

The reason for this large class of converts in the spring of 1890 may perhaps best be answered by the following illustration:

In a certain family of seven children where father and stepmother and the oldest daughter were members of the church the father announced at the breakfast table that today was the semiannual council or "Ordnung" service at the church and as loyal members he expected all of the family who were members of the church to attend. The daughter, whom I shall designate as Sarah, unhesitatingly replied that she did not want to attend the service. Oh yes, said father, it is proper and important that you should attend this meeting. As a member of the church you should know what the requirements are and what the church expects of you. Besides, you should be made to know the consequences of being a disobedient member. In the face of all this plea for attendance Sarah still pleaded her feelings of reluctance but finally yielded.

The reason for Sarah's reluctant attendance at this service may perhaps be explained as follows: It had been only a few years before that her mother upon her death bed had charged her to a large extent with the responsibility for the family. Sarah had since the death of her mother accepted Christ and sealed her vow in baptism in the stream just down the hill east of the church. To her this reluctance was not a feeling of disloyalty to Christ or the cause of righteousness. If she would have been asked to go upon an errand of mercy or engage in some spiritual song service, she would have heartily consented, but the thought of attending a service which seemed to be a formal ritualistic observance of prescribed customs was to her an obnoxious ceremony. Why should any one be called upon the carpet who had in no way violated the teachings of Divine Writ?

Sarah was no outstanding character. She made no pretense of leadership but her ideas were duplicated in many of the young people of the community who were yet outside the fold of Christ. These young people were not a rebellious group. Many of them were convicted of sin and longed for a life of communion with God and a fellowship with His people some of whom even left the church of their parents and united with churches of other denominations. God's Spirit strove with them. The procrastination was due not only to the common procedure of the one convicted but also to the formal ritualistic attitude of the members of the church. This formalism generally was championed by men of questionable conduct, who were often addicted to the use of tobacco.

Another reason for this procrastination of which I hesitate to write was the piti-

ful condition of the church at this time. Due perhaps largely to differences of opinion with regard to formal regulations and dissension in the ministry the congregation was on the verge of a schism which it but narrowly escaped. A thorough purging and a settling of things in an orderly manner were of urgent necessity. It was this that the church faced. The parents saw it to be imperative. The ministry was finally awakened to the fact. The prayers of the faithful remnant prevailed and the church was spared from the awful tragedy and peace was restored.

Early in the year a series of evangelistic services was held in the old Oak Grove Church with D. J. Johns as evangelist. His appeal to peace and love and devotion to God and the cause of righteousness brought about the desired result. The sand was removed from the worn bearings and the lubrication of divine love was applied. Our hearts which for a number of years rebelled against the convictions of God's Holy Spirit yielded.
—Sylvanus Yoder.

M. S. STEINER

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times being ungrammatical and his rhetoric faulty. Even before the close of his first year at Oberlin, his style had improved and matured. *The Herald of Truth* published many of his articles as leaders. He wrote on various subjects but especially on church unity, missions, church institutions, Sunday-school work, temperance, and church problems generally.

In 1892 he had a large part in the promotion of the first general Mennonite Sunday School Conference in the United States and Canada. Menno Steiner and J. S. Coffman had laid the foundation for this Sunday-school conference in their visitation work throughout the church, Coffman as evangelist and Steiner as agent for the Mennonite Publishing Company. From the first he was a leading figure in the work of the annual Sunday-school conferences. He was elected moderator of the first conference held at Clinton Frame Church near Goshen, Indiana. In 1893 at the second general Sunday School Conference, held at Steiner's home congregation near Bluffton, Ohio, steps were taken to organize the first Mennonite city mission. Steiner was appointed as its first superintendent. Agitation at the third Sunday School Conference (1894) resulted in the founding of the *Young People's Paper* and Steiner became its first editor.

In March 1893, Steiner was chosen for the ministry by vote of the congregation at Elkhart, Indiana, and was ordained by Bishop John F. Funk. From this time forward, Steiner did considerable evangelistic work especially among the small struggling congregations in his native state. In much of his work he took the attitude of the outspoken reformer. His direct, frank, open methods brought him into conflict with some of the church leaders at this time. He recognized his weakness

and although he devoted some time and energy to overcoming it, he seems eventually to have resigned himself to it. On more than one occasion he said, "The Lord made some people a smoothing plane, He created me a rip-saw."

But he had many warm friends and was able to inspire the confidence of those who had funds to give to the work of the church. Through the assistance of Mrs. Louisa Snively of Bluffton, he was able to bring about the purchase of the property now held by the Orphans' Home at West Liberty, Ohio. He was greatly interested in using both the Sunday school and the Mission work of the church as a means of bringing together the Mennonite and Amish Mennonite branches of the church. His influence coupled with that of other leaders like J. S. Coffman and John F. Funk finally resulted in the organization of the Mennonite General Conference in 1898.

In 1899 he was one of the leading organizers of the Mennonite Board of Charitable Homes and was elected president of the corporation. In 1903 the charter was amended so as to include missions, Steiner still retaining his place as president. He continued his service as president until 1906 when the M. B. C. H. and Missions was merged with the Mennonite Evangelizing and Benevolent Board under the name of the Mennonite Board of Missions and Charities. He was elected the first president of the new Board and occupied that position until the time of his death.

In 1894 Menno Steiner was married to Clara Daisy Eby of Bluffton, Ohio. Three daughters and two sons were born to this union. Although he handled considerable sums of money in the promotion of the charitable and missionary interests of the church, he and his family seldom had more than the bare necessities. On more than one occasion when he was absent on evangelistic tours or engaged in some activity in connection with missionary or charitable enterprises of the church, his family was dependent on the garden, the cow, and the little flock of chickens for their subsistence.

During the last few years of his life, he was an acute sufferer from Bright's Disease and spent several periods in various hospitals seeking to recover his health but whenever he had regained a bit of strength, he at once spent it in continuing his labors for the church. He succumbed to the disease at the Bluffton Sanitarium March 12, 1911, passing away in the prime of life at the early age of 45.

Therefore we beg and admonish thee as a brother, by the name, the power, the word, the spirit, and the salvation, which has come to all Christians through Jesus Christ our Master and Saviour, that thou wilt take earnest heed to preach only the divine word without fear, to set up and guard only divine institutions, to esteem as good and right only what may be found in pure and clear Scripture, to reject, hate, and curse all devices, words, customs, and opinions of men, including thine own.
—Conrad Grebel, 1524.

NEWS & NOTES

For a longer article on M. S. Steiner the reader is directed to John Umble's book, *Mennonite Pioneers*, published in 1940, pages 71-95. This book was reviewed in the BULLETIN for October, 1940.

On the first page of the April, 1941, BULLETIN there appeared a photograph of the late Lancaster Conference bishop, Jacob N. Brubacher (1838-1913). It will be seen upon close inspection that Bishop Brubacher was wearing dark glasses at the time as was his custom. It is said that he wore such glasses even while preaching. Can any reader give the reason for his doing this?

For about twelve years Silas Hertzler of Goshen, Indiana, has annually compiled attendance statistics from all Mennonite schools and colleges. Every year these statistics have been published in *The Mennonite Quarterly Review*. The latest such report appeared in the *Review* for October, 1941. Thirteen tables give in summary form many interesting data from the fourteen institutions which are reported. One table has comparative statistics showing attendance trends in Mennonite schools over the past twelve years. The highest total attendance at these schools was in 1936 when 3136 students were enrolled. Since then the total attendance has fallen off a little every year. However, the enrollment of students on the college level has never been higher than it was last year, the decrease being due to many less students on the high school or academy level. Many other interesting facts can be gleaned from the tables in these articles.

"The Mennonites of Westmoreland County, Pennsylvania," by Edward Yoder, appeared in two installments in *The Mennonite Quarterly Review* in 1941. The congregation at Scottdale has undertaken to reprint the article as a history of its one hundred and fifty years in the form of a sixty-four page monograph, adding a local map, several illustrations, and a few other features.

(Continued on page 4)

An Oak Grove Baptist- mal Class

On Saturday, May 24, 1890, forty-two converts were baptized by bishops John K. Yoder (1824-1906) and D. J. Johns (1850-) and received into the fellowship of the Oak Grove Amish Mennonite Church. A list of those in the baptismal class was preserved by one of the class, Katie Gerig Smucker, and was made available for publication by I. W. Royer, well-known Mennonite minister of Orrville, Ohio, another member of the class. The second person in the list, Albert Hartzler, later served the Oak Grove congregation as deacon. The following were baptized

MENNONITES AT ADA

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omy of the human body and the circulation of the blood. He was born in a log cabin on the farm known as the Wooster Summit Farm in January, 1840, and being in constant contact with pioneer life in his early years the thoughts of a higher education were rather foreign to him. He was by no means hostile to, but rather was open minded toward helpful suggestions along agricultural lines. Geometrical problems often occupied his mind and the validity of a statement was to him of great importance. Accuracy was another of his characteristics.

In the year 1868, immediately following the Civil War, a school of the type of an academy was launched in our home town, Smithville, just north of our home. This school later was more thoroughly organized and managed by the Eberleys and developed into what was at that time known as an academy and normal school. The stories of pranks such as are common among students supplied material for gossip and ridicule in which the sons of these primitive farmers often denounced this institution of higher learning.

It was at such a time, when farmers had not yet given up all primitive ideas in methods of farming and doing business, that I received my grade diploma. I must confess that it was an innovation of the established custom among both Amish and Mennonite farmers, and when I first asked permission of my father to attend the academy at Smithville the following year I was at once refused. However, during the summer months I noticed that father's attitude toward a higher education was softening. One of the factors in this change was the visit of Professor C. F. English, a Methodist minister who was then in charge of the school. He came to our home as a solicitor for students for the following year. When the school opened, I had father's consent to be there, and a happier boy than I was hard to find when with Simon Zook, a brother of Lina Ressler, I loitered just outside the door of the old academy awaiting the call to the first chapel service on a November morning in 1892. My Mennonite schoolmates at Smithville were E. J. Zook, Simon Zook, Joseph Plank; two boys from the Church of the Brethren, Eli Heestand and

in the 1890 class: Elmer King, Albert Hartzler, Samuel Ziegler, John B. Yoder, George Hooley, Ben Otto, Elmer Smucker, Isaiah W. Royer, John Gerig, Joseph Plank, Chauncey King, Peter Conrad, Jacob Musser, Christ Kabil, Neri Blough, Sylvanus Yoder, Noah Smucker, John S. Yoder, Simon Smucker, Jacob Leichty, John Heiks, Christ Kropf, Daniel Martin, David Speicher, Joseph Kauffman, Levi Schrock, Emma Smucker, Mary King, Barbara Smucker, Ellen Yoder, Amanda Zeigler, Alice Wenger, Amanda Burkholder, Mary Zook, Mary Detweiler, Katie Hilty, Katie Gerig, Katie Kurtz, Sadie Plank, Lydia Plank, Anna Gingerich, Lydia Musser.

William Gerber, and also from the Brethren in Christ (River Brethren) a young man, John Longenecker, and his sister.

Much as I enjoyed the school life at Smithville, my mind was constantly drawn to the school at Ada, Ohio (Ohio Normal University). I was told glowing stories of this famous school of approximately 1500 students. A former teacher, who was successful in arousing in me a desire for educational endeavor, had employed much of the training he had acquired at Ada in his successful teaching. E. J. Zook who had successfully passed the teachers' examination immediately after leaving the grades was an enthusiastic admirer of Ada. He spoke of the school as a place where the very atmosphere was permeated with enthusiastic ambition and even C. K. Hostetler, who for a short time served as superintendent of the Oak Grove Sunday School and later was Editor of the *Young People's Paper* at Elkhart and Business Manager of Goshen College, referred to Ada from the pulpit (as Sunday-school superintendent) in the old Oak Grove Church. I do not justify my ambitious cravings but I curiously ask, "Did you ever step in the way of an enthusiastic youth?" I speak as one of experience both as a son and as a father. It may be necessary at times to curb an ambitious person, but woe unto that father or teacher who fails to realize the enormity of this undertaking and thus fails in the endeavor. My mind was bent on going to school at Ada, Ohio.

Why was it that so many of our Mennonite young men were drawn to this institution? I have already set forth that which to a large extent drew me to the school at Ada, but there were a number of other reasons. The school did not cater to the whims and airs of popular society. Most of its students were from rural communities. The President, H. S. Lehr, himself was reared on a farm near Madisonburg just north of Wooster, Ohio. So far as farm life and rural dispositions were concerned a Mennonite boy could easily adapt himself to conditions at Ada. The school was thorough in its work and maintained a splendid discipline among its students. The successful achievements of students who had gone out from the institution were in evidence far and wide, not only as teachers but as other professionals such as surveyors, civil engineers, and lawyers. The school was surrounded by Mennonite localities. To the south were the churches of the vicinity of West Liberty, to the west were the churches of Elida, to the northwest were the churches of Bluffton, to the northeast was the congregation at New Stark, and farther east were the churches of eastern Ohio. A daily chapel service was a part of the program and on various occasions Bible study classes were organized among the students. Students were urged to attend church services. The last reason I have will be given in somewhat of an undertone, the Mennonite Church, though almost 400 years old, had not yet launched a program of higher education (in America). (To be continued in June issue)

RECENT PUBLICATIONS

The Story of the Mennonites. By C. Henry Smith. Published by Mennonite Book Concern, Berne, Indiana. 1941. 823 pages. Price \$2.50.

This volume on Mennonite history appeared less than a year ago. It is therefore up-to-date. It is in fact a revision and enlargement of the earlier book entitled *The Mennonites* by the same author. Nearly two thirds of this volume is taken up with the story of the Mennonites in Europe, their origins and their history through more than four centuries, with full information on their experiences since the World War, notably in Russia. The last 290 pages present the story of the Mennonites in the Americas.

The author in this book has made full use of the newer materials pertaining to the origins of the Anabaptists and Swiss Brethren, which have been brought to the light by John Horsch and other historians in recent decades. He has also included reliable data on the latest movements and migrations of Mennonites. The book is therefore a comprehensive work which will fill a real need for the general reader, whether he happens to be inside or outside the Mennonite ranks.

It was the aim of the author to write the history or tell the story of the Mennonites taken as a whole, giving recognition to all the branches and wings of the body that goes by that name. The story of each group is given in the light of the circumstances that gave rise to its existence and the developments that have taken place in the course of time. For the most part the story is objectively written and a fair perspective is maintained. Not all readers will agree, perhaps, that the author has succeeded so well in being objective in evaluating the recent history of the Mennonites in America. Some will detect a bias toward the General Conference of the Mennonites of North America, the branch with which the author is affiliated. It is of course impossible for any of us to view without bias the historical developments of our own time or to interpret their real significance, for the reason that we are too close to the events themselves to see them in perspective.

As might be expected in a book of this length and scope, some few errors of fact could be pointed out, if there were time and space to do so. On the whole it is reliable. Written in a readable and interesting style, it is truly an informational story of the Mennonites. A few illustrations are included in the book, occasionally a footnote is found, no bibliography, and a very brief index. The author is professor of history at Bluffton College, Bluffton, Ohio. He is a foremost authority on the history of the Mennonites in America, and has published perhaps a half dozen books in this field during the past thirty-five years.—Edward Yoder.

Mennonite Historical Association

This organization was formed about two years ago, being brought into existence by the Historical Committee of Mennonite General Conference. The purpose of the organization is to create and stimulate more interest in the history of the Mennonite Church among the members of the church. In nearly every Mennonite community there are one or more persons who are curious about the early history of the church and of their own congregation. Perhaps they have collected some early records themselves, or would like to get ideas on how to go about to gather historical information which in time would perhaps be lost altogether. Others like to read about the historical studies others have made. All such persons should become members of this new church-wide Mennonite Historical Association. Through belonging to this Association they will be kept in touch with others who are similarly interested in other communities, and they will find out what work is being done in recording and preserving the history of the church.

In order to unite the members of the Mennonite Historical Association and keep them in touch with the work that is being done along historical lines, the Historical Committee of our General Conference publishes the *MENNONITE HISTORICAL BULLETIN* which you have in your hands. In it are published brief and pointed historical articles, short biographies of earlier church leaders, reports on books and pamphlets that deal with Mennonite history, as well as news notes on what the Historical Committee and others are doing in studying the history of the church and of the various settlements and congregations.

Historical Committee Meets

The members of the Historical Committee of Mennonite General Conference are the directors of the Mennonite Historical Association mentioned above. This committee met on December 23, 1941, to transact its regular business. All the members were present at this meeting, excepting Bro. J. C. Clemens. A full day was spent in work by the committee. Some of the time was devoted to discussion and plans for the Mennonite Historical Association and its work during the coming two years.

Among the decisions made by the Committee at this meeting were the following: (1) The *BULLETIN* shall now be published four times a year instead of twice a year as heretofore, beginning with the present issue. (2) the editors for the coming two years shall be John C. Wenger and Edward Yoder, the other members of the Historical Committee being associate editors. (3) There shall be two types of membership in the Mennonite Historical Association; the regular membership as

heretofore shall be one dollar a year, and for those who wish to contribute more largely to the historical work of the Association there shall be available a sustaining membership at five dollars a year.

Except for the doubling of the number of issues for a year, the *BULLETIN* will continue with the same size and form which it has had heretofore. Edward Yoder, who will share the direct editorial work with John C. Wenger, has served as office editor of the *Bulletin* at Scottdale from its beginning.

Send Your Dues for 1942 Now

All members of the Mennonite Historical Association will receive free all four numbers of the *BULLETIN* upon the payment of either the small regular membership fee of one dollar or the sustaining membership fee of five dollars per year. Since the number of issues is now doubled, more members are needed for the Association. Old members who have not yet sent in their membership dues for 1942 should do so at once. Others are invited to join the Historical Association now. Please send your name and address together with the membership fee to the secretary, Harold S. Bender, Goshen, Indiana, or to Edward Yoder, treasurer, Scottdale, Pa.

NEWS AND NOTES

(Continued from page 3)

New family histories and genealogies continue to appear in print from time to time. Among histories of families from Mennonite ancestors the following are some that have come out in recent years:

Peter Reist of Lancaster County, Pennsylvania, and Some of His Descendants (1933), by Henry G. Reist, Schenectady, N. Y., with 118 pages, has besides the genealogy some valuable historical documents.

A History of the Descendants of Abraham Brenneman (1744-1815), by Charles Brenneman, Elida, Ohio. The book is a complete genealogical register of this Brenneman's descendants, with brief biographies of prominent characters among them; 556 pages.

Holdeman Descendants, (1937) by Edwin L. Weaver, containing the genealogical and biographical record of the descendants of Christian Holdeman (1788-1846). There are 575 pages, with several indices.

John Horst Family, a short sketch of John Horst's (1801-1875) ancestry and record of his lineage, published by Hettie K. (Horst) Hess and Lydia Ruth Hess. No addresses are given with the families; there is no index.

A Genealogy and History of the Kauffman-Coffman Families of North America, 1584-1937, by Charles Fahs Kauffman, 826 Florida Avenue, York, Pa. There are 775 pages of genealogical and biographical data.

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JUNE, 1942

No. 2

Hans Hess (?—1733)

IRA D. LANDIS

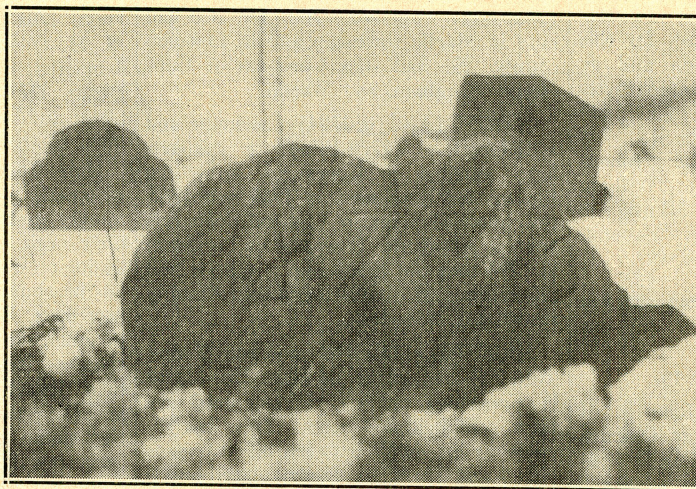
Among the Swiss martyrs of the seventeenth century in the cradle of the Swiss Reformation, Zurich, were Hans Jacob Hess and wife. He was an Anabaptist preacher, who in the years 1637-39 was arrested three times for his faith and spent ninety-four weeks in prison, sixteen of them in chains. All his earthly possessions were confiscated by the state and sold for 4,000 florins (about \$1600). His wife was also confined in Othenbach for sixty-three weeks, where she contracted consumption and died.

Of such Christian stock was Hans Hess and his wife Magdalena, who crossed the Atlantic Ocean in 1717. Tradition says that a child died at sea. He first settled just west of his fellow countryman, John Kreyter, between Mill Creek and the Conestoga in Lampeter, where 100 acres were surveyed to him, May 27, 1718. Here he built his humble dwelling, first of tow-cloth, brought from Switzerland, then of hickory and bark, which were so abundant in this wilderness. Here he built his altar of thanksgiving, and as his family increased, as amicable relations with the Indians were established and the woods reduced for timber and tillage, he worshiped God. After a few years he moved into Conestoga Township (now Pequea), near the present town of Baumgardner. Here he had 195 acres "in right patented" to his son Samuel, Nov. 26, 1739. He built a home northwest of the present town. In the quietness of this wilderness he started to rear a noble family of eleven children for God. When he had established his family in this retreat, 4600 miles from his own birthplace in Switzerland, in 1733 at the age of about forty-six, after a lingering illness, he laid his armor by and is buried on his farm on an elevation overlooking the beautiful valley to which God guided him and his descendants.*

* His will, probated August 8, 1733, begins: "Anno 1733 the 10th day of April in my sickness, I John Hess have writ how my wife has to behave herself in case I should die." It is signed by Hans Kage, Martin Meilin, Nicholas Bucher, and Christian Meyer, pioneer Conestoga Menists.

The Family

JACOB of Warwick township by September 24, 1735, got a patent for 200 acres from Martin Kendig and John Herr on grounds surrounding the present Hess Church. Here he built a home and a flax-hemp mill. His family of five included John of the home place, Christian of Augusta county, Virginia, Elizabeth, wife of Martin Hauser, and Ann, wife of Jacob Shup, (both) of Paxton township, Lebanon county, and Jacob of Washington county, Maryland. In 1784, after John's death, Christian, the eldest, received the home place, but in 1792 he with his wife Anna, daughter of Bishop Valentine Metzler, purchased the Huston mill property in Salisbury township, to which place he moved with his brother-in-law Peter Eby.



Gravestone of HANS HES, died 1733, in Lancaster County, Pa.

Here both were ordained to the ministry and established the Mennonite Church in the Hershey District. Then John (II) purchased the home place and in 1800 he was ordained to the ministry for the Hammer Creek District. John (I) also had the following daughters: Veronica, wife of John Brubaker of Juniata county; Mary, wife of Jacob Metzler of Metzler's Church, West Earl township; Susanna, wife of Abraham (?) Huber of Warwick; Margaret, wife of Bishop Peter Eby of Pequea; Judith, wife of Daniel Brubaker of Schoeneck, (whose home was one of the first places of worship in Indiantown); Barbara, wife of David Martin, who in 1810 gave the land for the Slate Hill meetinghouse in Cumberland county; and Ann, wife of Henry Hess.

Preacher John was the ancestor, through his son Henry, of Preacher Jacob H. Her-

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The Franconia Mennonite Historical Society

JAMES R. CLEMENS

The Franconia Mennonite Historical Society was organized in October, 1930, at the Plain Mennonite Church, Lansdale, Pa., by a number of interested brethren of the Franconia Mennonite Conference. A short time previous to this organization the Mennonite General Conference had proposed a general Mennonite history for which each conference should supply its own data, and no doubt this action stimulated the founding of the society. The first officers of the organization were John D. Souder, president, and Samuel R. Swartley, secretary. Later on, David K. Allebach was chosen vice president, and Ernest R. Clemens, treasurer. These officers have been kept up to the present writing.

One of the first activities of the society was to have members from the several congregations volunteer to search for data pertaining to their own local church history. From time to time addresses prepared from this accumulated material were presented at the society's annual meeting. Gradually, however, addresses of a more general historical nature such as, "Mennonite Graveyards and their Historical Background in

the Old Country" and "Mennonites in the Different Wars" were given by such authorities as Harold S. Bender of Goshen, Ind., and Elmer Johnson of Hereford, Pa.

One of the outstanding meetings of the society was that held on October 7, 1933, a date of great importance since it was 250 years, almost to the day, from the time that the first Mennonite immigrants came to Germantown, some 20 miles distant from the Franconia district. At this meeting the leading speakers were again Harold Bender and Elmer Johnson.

In 1935 the society felt a definite need for the publication of a history of the Franconia Conference District, and forthwith it requested John C. Wenger of Telford, Pa., to undertake the compilation of such a history. Having obtained a year's leave from his seminary studies in Philadelphia, Bro. Wenger set to work diligently and in May, 1937, the long an-

anticipated history appeared. The volume met with genuine approval and the society had the satisfaction of knowing that a good piece of work had been done.

It was not until the fall of 1936 that the present name of the society was adopted. Up to that time it was known as the Historical Society of the Franconia Conference District.

It has been the practice of the society to hold its annual public meetings in a different congregation of the conference each year. The local historian at the time usually gives an historical sketch of his own congregation.

The aim of the society is always to maintain an interest in the historical background of the Franconia Mennonite Conference and in these trying times feels it can do much to acquaint the younger generation with problems of their forbears and what they did to overcome them.

The Franconia Mennonite Historical Society has been well pleased with the attendance and interest shown at its annual meetings and believes that the interest will increase as the years go on.

The eleventh annual meeting of the society was held at the Plain Mennonite Meetinghouse, near Lansdale, on November 22, 1941. The program for this meeting included an afternoon and an evening session. The following topics were discussed: "History of the Plain Congregation," by D. K. Allebach; "History of Relief Activities of the Mennonite Church," by Ernest Bennett; "William Rittenhouse, First Mennonite Minister in America," by Ernest Clemens; "Mennonite Migrations," by Grant Stoltzfus.

HANS HESS

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shey, Preachers Jonas and John S. of Hess's, Amos of Kraybill's, and Deacons Benj. H. and Norman L. of Landis Valley; through his son Christian, of Jacob G. of Millersville; through his son John, of Preachers John R. of Hammer Creek, John W. of Akron, also of Allen Erb of La Junta, Colorado, and Paul Erb of Goshen, Indiana, also of Abram L. Hess, who helped to make Hesston College and Bible School possible; through Elizabeth, of Preacher John Risser of Hammer Creek, the great-grandfather of John D. Risser of Paramount, Md.

JOHN of Warwick had only one child, Elizabeth, who married Preacher Christian Bomberger of Hammer Creek (son of the pioneer Christian). She died young, but was the mother of four of his twelve children: Eve, wife of Nicholas Boyer; Elizabeth, wife of John Erb; Catharine, wife of Peter Snyder; Mary, wife of John Trump.

MICHAEL (-1792), and wife Barbara, of Conestoga, settled south of New Danville, on land now owned by Henry H. Hess, where they reared Abraham of Little Britain, John and David (ancestor of

Preachers Maris and James Hess) of Conestoga, Jacob (wife Catharine) of Westmoreland county, Christian of Colerain, Preacher Samuel of Donegal (the ancestor of Samuel and Christian of Cumberland county), Preacher Michael of the home place (ancestor of Mahlon M., Mennonite minister of Masonville, Pa.) who was a River Brethren minister (as were his son Abram and great-grandson Noah Z.), and Barbara, wife of Daniel Keeports. In his will, probated November 28, 1792, he mentions that his brother Samuel and brother-in-law Michael Kryder were to execute it "with the approbation of the majority of the elders of the Menest Congregation in the Township of Conestoga aforesaid for the time being shall think proper . . . with the approbation aforesaid" (twice repeated again). . . . If the executors die, "I do authorize and empower the majority of the members of said meeting for the time being to act and make such division and to execute such deeds for confirmation as to them shall seem meet."

ABRAHAM, (d. 1792) and wife Catharine, of Lampeter purchased a large tract from James Logan in West Donegal and operated the ferry at Vinegar's Ferry (Marietta) from 1730-1760. He also had land in Martic township and in Lebanon county. He had sons Christian of Conestoga, Abraham, and Martin.

CHRISTIAN, (d. 1794) a bachelor, and VERONICA (1729-1814), a spinster, lived together in Conestoga, altho the former had purchased in 1755 and 1762, two hundred acres in Donegal from his brother Abraham. It was after his death in 1794 that the heirs sign a release and therefrom part of this unpublished family record has its source.

SAMUEL (1731-1788) and wife Esther lived and died on the old Hans Hess farm in Conestoga, adding thereto until the farm contained 344 acres. This was divided at his death between his two sons Henry and Christian. Henry placed buildings directly south of Boehm's and later retired in the first house in Baumgardner. His oldest son John located nearer Conestoga Center.

MAGDALENA, wife of Jacob Stouffer, had the following children: Henry of Londonderry, Dauphin county; Abraham of Guilford township, Franklin county; Feronica, wife of John Leib, of Warwick; Magdalena, wife of John Eby, Mt. Joy; Elizabeth, wife James Clingn, Donegal; Daniel, Hellam township, York county; Christian of Warwick; Samuel (lunatic); John, Paradise township, York county; Jacob and Barbara of Mt. Joy.

ANNA, wife of Christian Meily, lived in Shenandoah County, Virginia. Here is where the three sons, Tobias (who died young), Daniel (who was insane), and Martin lived. Christina, married to David Bechtel, moved to Bedford county, Pennsylvania.

ELIZABETH married Michael Kryder, grandson of pioneer John Kreyter, and

had three sons. Christian's family was immediately scattered over Ohio, Indiana, and Illinois. Michael and John died here without issue.

BARBARA was the second wife of Samuel Boyer. He lived at one time where Preacher James Hess now farms and gave land on the farm for the first Boyerland (new Byerland) meetinghouse in 1755.

The Cemetery

Until the recent finding of John Landis's grave (dated 1727) in the Grebil Cemetery, West Earl township, it was thought that the Hans Hess grave of 1733 was the oldest originally marked grave in Lancaster county. In the same cemetery are buried his widow, Malena Hesin, died 1767 at age of 79; his son Samuel, born Apr. 9, 1731, died Aug. 25, 1788, and wife Esther, who died in 1802 at 68; his daughter, Veronica, b. Aug. 22, 1729, d. Oct. 17, 1814. Samuel's two sons: Heinrich, b. Oct. 25, 1768, d. Feb. 21, 1827, and wife Margaret, by July 5, 1770, d. Sept. 29, 1821; and Christian, b. Jan. 26, 1756, d. July 5, 1818; also H. Hess 1739-1779; M. Hess d. 1760, age 25; M. Hessen d. 1771 at 4; Elizabeth Hesin, 1796-1801; Benjamin Hess, 1794-1796; H. H. d. 1744 at 17; M. M. 1744; Elizabeth Hesin, d. 1802 at 4 months; a 1744—broken stone; Martin Behm 1771-1778; Tobias Behm, 1734. Other and later graves have names Borneman, Charles, Marks, and Fegan.

Hans Hess has left a noble progeny who early were a real asset to their community and especially to the church of their faith. It is remarkable to note what an impression one family could make upon the church and community in the pioneer days. Then too it is astounding how through one false step in choices in marriage or location whole families with all their descendants were lost to the church never to return. Hans Hess had the Christian stamp and even though called to an early reward, he has left his impress on many in these 225 years by his short, simple life of sobriety, industry, and economy and is leading through his heritage a host to his eternal home in glory.

Chief sources of information: Harrisburg (Pa.) Patent Records and Lancaster County (Pa.) Court House Records; John H. Hess' Genealogy (1896); Church and County Histories and Historians; the Cemetery itself.

Besides we teach the true love and fear of God, the true love of our neighbor, to serve and aid all mankind and to injure none, to crucify the flesh and its desires and lusts, to prune the heart, mouth and the whole body with the knife of the divine word, of all unclean thoughts, unbecoming words and actions. Consider now whether this is not the will of God, the true doctrine of Jesus Christ, the rightful use of the ordinances, and the true life, which is of God, although all the gates of hell may willfully oppose it.—Menno Simons.

Pioneer Mennonite Students at Ada, Ohio

SILVANUS YODER

(Continued from March, 1942, issue)

What kind of school was Ada? It was financed by stockholders. It was classed as a Christian interdenominational institution. However, the prevailing element was of the Christian (Campbellite) Church to which the administration of the school adhered. The daily chapel service was not conducted by any one sect or denomination but was open to any one who at that time was considered orthodox. I well remember a Quaker who was invited to address the student body and afterward imposed quite seriously on the time that was not allotted to him. But was the school conducted on Mennonite principles? No. Its various departments consisted of a normal teachers' course, a pharmacy department, a law department, a military department. The president of the school (Lehr) prided himself with the successful civil engineers who had gone out from the institution. I also remember quite distinctly the big smile he had on his face one morning when he announced the names of a large body of law students from the institution that had been admitted to the bar. I am glad to say that as far as I know, no Mennonite young man ever entered either the law or military department.

It was a school that was widely advertised and known, and some noted characters have been connected with the institution. I sat under the instruction of Simon D. Fess, afterward a noted United States Senator from Ohio, and also studied under F. B. Willis who at one time was a candidate for nomination for presidency of the United States but died in a hotel while on a campaign tour. I have both their autographs in my autograph album. President H. S. Lehr was of a fatherly disposition and exhibited a warm concern for his students, especially in case of sickness. He was of an active and wide-awake disposition and soon detected immoral and disorderly conduct among the students, and he was not slow in administering discipline. On various occasions he was known to have disguised himself and made a sudden and unexpected appearance. Professor Darst was more composed and exhibited a character of calm deliberation. Professor Park, a very pleasant appearing character when not insulted, was often known to give vent to outbursts of rage against disorderly conduct. Professor Maglot was passive, who seemingly evaded all responsibility. Does a teacher learn to know the minds of his pupils or students? Perhaps he does, but mind reading is not entirely confined to the professor of psychology!

Who attended school at Ada? There were students there from practically all parts of the country and also from foreign countries but the object of this paper is

to tell of the Mennonite students who prior to the launching of a Mennonite College attended this institution. It was on New Year's evening, 1894, on the train en route to Ada that I met two Mennonite students from Ada. E. S. Hostetler from my immediate community and J. B. Smith of St. Jacobs, Ontario, had entered school at Ada in the fall of 1893. They had formed each other's acquaintance and had become roommates. They had spent their holiday vacation in the vicinity of West Liberty and were returning to school at Ada when we met on the train. It was but a short time until we were intimately acquainted. For the remainder of that school year we were the only Mennonites in school at Ada. Our lack of Mennonite associates was offset by our frequent visits to New Stark where a small community of Mennonites lived under the pastorate of John Blosser, and the pleasant memories of this devoted preacher of righteousness are not forgotten. The Mennonite community at Bluffton, Ohio, also afforded us an excellent opportunity for associations. It was here that we met such characters as M. S. Steiner and his brothers, Albert J., of North Lima being one of them. Among the Mennonites who early attended school at Ada were the Steiner brothers: Menno S., Joseph, A. J., and Reuben; A. I. Yoder, the late well-known bishop of West Liberty, Ohio; C. K. Hostetler, previously referred to as Editor of the *Young People's Paper* published by the Mennonite Publishing Company, of Elkhart, at one time business manager of Goshen College, and later a city missionary at Youngstown, Ohio; I. W. Royer of Orrville, Ohio; John Hilty, for a number of years superintendent of the Orphanage at West Liberty, Ohio; J. M. Kurtz of Chicago; and S. A. Kurtz, whose widow still lives in Goshen, Indiana. The school is now known as Ohio Northern University.

The statement has often been made in public addresses at Mennonite conferences that the Mennonites who early attended institutions of higher learning have nearly all left their Church. While it is true that many have deserted the Mennonite body, the statement is erroneously made and savors of gross exaggeration.

The above is but an introduction to the real importance of this message. This importance is summed up in a few words, viz., an earnest appeal for a hearty support of our church schools. Our young men and women today have the same burning ambition within their hearts to accomplish a noble purpose. Human ambitions have not changed. Will we stand by and ignore this God-given instinct of a young man or woman and allow this hallowed talent to bring him to ruin? God forbid.

Those who compare the age in which their lot has fallen with a golden age which exists only in imagination, may talk of degeneracy and decay; but no man who is correctly informed as to the past, will be disposed to take a morose or desponding view of the present.—Thomas Macaulay.

NEWS & NOTES

On April 5, 1942, a special program of historical nature was given at the Clinton Frame Mennonite Church near Goshen, Indiana. The occasion was the one-hundredth anniversary of the first Amish Mennonite Meeting held in the state of Indiana. The speakers and their subjects on the program were as follows: Ira S. Johns, "A Brief History of the Early Amish Mennonite Settlers and of the Clinton Frame Congregation"; J. S. Hartzler, "Pioneer Church Work"; D. D. Troyer, "My Fifty Years in the Mennonite Church." We hope there may be a fuller report of this anniversary observance in a future issue of the BULLETIN.

More Mennonite congregations and districts should consider the possibility of studying their local history and collecting historical information and data for preservation. Every congregation would do well to appoint some historically minded person, or a standing committee to work systematically on its own history. Every conference might well have a standing historical committee of its own appointed for collecting and preserving the historical records of the Mennonite settlements, living and extinct, of its district. In large Mennonite settlements there ought to be organized and carried on historical societies for fostering the interest of the membership in the past history of the Mennonite Church. As an example, read what is being done along this line in one conference district, in the article by James R. Clemens in this issue, "The Franconia Mennonite Historical Society." For numerous practical suggestions and helps in knowing how to go about to collect and preserve valuable historical information, we refer the reader to the article by Melvin Gingerich on "Helps in History Research," which appeared in the BULLETIN for October, 1941.

The Hutterian Brethren, an early branch of the Swiss Brethren, for centuries kept records and preserved early letters written by their leaders, many of which still exist in manuscript form and have been discovered in recent decades. A. J. F. Zieglschmid, professor in Northwestern University, among others, has made extensive searches and studies in these old manuscripts. In *The Mennonite Quarterly Review* of January and April, 1941, he presented "Unpublished Sixteenth Century Letters of the Hutterian Brethren," being five letters dating from the years 1527-1535, in their original form. The same author has an interesting article in *The American-German Review* of April, 1942, on "The Hutterian Chronicle," in which he traces the history of this unique manuscript and translates from it a few interesting extracts. There are with this article over four pages of facsimiles of

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RECENT PUBLICATIONS

The Mennonites of Westmoreland County, Pennsylvania. By EDWARD YODER. Published by Scottdale Mennonite Church (Reprint from *The Mennonite Quarterly Review*). May be ordered from Mennonite Publishing House, Scottdale, Pa. 64 pages. Price 25 cents.

An extremely necessary and fruitful type of research in Mennonite Circles is congregational history. A considerable amount of this has now been done, but more remains to be done. The task of telling the story of a congregation is made difficult usually by the fact that available records are few and inadequate. Edward Yoder encountered this difficulty in discovering the facts concerning the Mennonite settlement of Westmoreland County, Pennsylvania, but from old letters, from legal records, from files of the Herald of Truth, from the researches of other historians, and from the personal recollections of older people still living, he has collected the facts from which he has woven a story which is extremely interesting and it bears every mark of historical accuracy. This congregational history may well serve as a model for others who will do a similar type of research in other communities. The book covers a period of 150 years, from the first Mennonite settlement in the community about 1790 to the year 1940. The author divides the history into an early period (1790-1840), a middle period (1840-1892), and a recent period (1892-1940). Names of settlers are listed and the location of their homes and of the meeting-houses are given, and the influences which made for the growth, the decline, and the subsequent revival are described.

The story is a rather typical one. One sees the beginnings in the desire of Mennonites from down East to secure cheaper land. One sees their preoccupation with the material things that was characteristic of and perhaps necessary to pioneer life. One sees the failure of the church to hold her young people through an aggressive program of activity and spiritual teaching, but one sees also what may be done through a few faithful ones who have a vision for the future, and who work to translate that vision into reality.

But this history is much more than the story of a congregation. It is an epitome of the history of the Mennonite Church at large. One notes the phase of colonization and pioneering in which there is made evident the industry and the ability of the Mennonite people to conquer physical difficulties of the frontier and to become leaders in agriculture and industry. Then there is that phase in which the church was so committed to traditional ways of doing things and so given to material interests that before it was aware

whole generations of her best young people had slipped out of the church never to return again. And then fortunately there is that growing phase in which the church turned to more aggressive methods of work, to leaders of better training, to a renewed emphasis on things of the spirit, and to institutional activities which could implement a revived spiritual life. The congregation at Scottdale, Pennsylvania, was one of the first to send a young minister to school for better preparation; to engage in active mission Sunday-school work, to give up a young leader to the foreign mission field; to build up in its community a church institution such as the Mennonite Publishing House which would become one of the organizational centers of the church; to definitely promote Summer Bible School work. For these and other reasons the monograph here reviewed is an inspiring one.

—Paul Erb.

Annals of the Conestoga Valley in Lancaster, Berks, and Chester Counties, Pennsylvania. . . . Compiled and published by C. Z. MAST and ROBERT E. SIMPSON, 1942. 689 pages. \$3.00. Order from C. Z. Mast, Elverson, Pennsylvania.

Let those who hold to the notion that "All history is dry," pick up this book and read at random. This volume of "annals" is not a mere recital of names and dates; it is a splendid collection of local tales and stories, accurately recorded and well written. Throughout the book there is evident the warm love of the authors for their delightful Valley in eastern Pennsylvania.

Part One, by Mast, contains almost fourscore essays on such interesting topics as the aboriginal Indians, a sorghum mill, the Conestoga horse, lime kilns, a century-old diary, the "goosebone man," a fire company; notes on twenty-five families of the valley; and histories of some twenty Valley churches—Episcopal, Presbyterian, Mennonite, Amish, Methodist Episcopal, Lutheran, Reformed, Evangelical, Congregational, United Brethren, and Baptist. Not to be forgotten is the chapter on the famous Conestoga wagon, one of the glories of the Valley's history.

Part Two, by Simpson, consisting of some fifty brief chapters, contains interesting brief essays on Caernarvon township education, early mansions, (musical) bands, the Welsh mountains and their ore mines, the Great Walk, fire companies, the "water smeller"; notes on some thirty families; justices of the peace, antique sales, and Revolutionary War soldiers.

One of the merits of the book is its wholesome philosophy: a keen appreciation of nature; a certain historical perspective on human events; an appreciation of the various national and religious groups who have made the Valley a veritable Canaan; and a trace of humor now and then. Everyone whose ancestral roots reach back to the good Valley of the Con-

estoga, and all those interested in the story of the customs, piety, and daily life of the people in an eastern Pennsylvania community, ought to secure this book. The reader will find that Mast and Simpson have succeeded well in telling the story of "over two hundred years of local history of an American earthly paradise." The pictures alone are worth the price of the book.

It is to be regretted that no index was added to the volume. The reviewer was surprised to find, for example, an interesting biographical sketch of the late historian M. G. Weaver tucked away in the chapter on "The Yohn Family."—J. C. Wenger.

NEWS AND NOTES

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some pages of the Chronicle, showing the beautiful script and artistic lettering.

Quintus Leatherman published an article, "Christopher Dock, Mennonite Schoolmaster, 1718-1771," in *The Mennonite Quarterly Review* of January, 1942. It is a brief, fresh presentation of the facts of Dock's life, and a study of the man as a teacher, as an illuminator of manuscripts, and as a hymn writer.

In *The Mennonite Quarterly Review* for April, 1942, appears an exhaustive article by George Allen of Philadelphia, on "The Rittenhouse Paper Mill and Its Founders." The leading man connected with this earliest paper mill in America, which was long carried on under his name, was the Mennonite minister, William Rittenhouse of Germantown.

In the last previous issue of the BULLETIN a number of recently published family histories were mentioned. Following are others that belong in the same list.

Descendants of Barbara Hochstedler and Christian Stutzman, by Harvey Hostetler, published in 1938 at Scottdale, Pa. This large book lists over fifteen thousand families with extensive details of information and has three comprehensive indices, all in 1391 pages.

The Brenneman History (1938), by Albert H. Gerberich. The book aims to trace in outline the descendants of the numerous Brennemens who arrived in America at different times, and also some of the European relatives. There are 1217 pages, including extensive indices.

Descendants of Gideon Detwiler and Lydia Kanagy (Detwiler), by Lizzieann J. Hostetler, Volant, Pa. (1940). A brief genealogical record of 58 pages.

Descendants of Bishop Jacob Eash (1744-1850), by Levi T. Eash, published at Middlebury, Indiana, in 1934. It has 670 pages, including an index.

MENNONITE HISTORICAL BULLETIN

Published quarterly by the Historical Committee of Mennonite General Conference. Editors: John C. Wenger, Goshen, Indiana, and Edward Yoder, Scottdale, Pennsylvania. Associate Editors: S. F. Coffman, H. S. Bender, J. B. Smith, C. Z. Mast, J. C. Clemens, Ira D. Landis, H. A. Brunk, Melvin Gingerich, and M. M. Troyer. Publication Office: Scottdale, Pennsylvania.

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A Number System for Genealogies

WARREN R. GOOD

Various Mennonite family histories have yielded records that were needed for my work on the descendants of Jacob Good (c. 1750-1803) and Frances Grow, his second wife. These histories—Beery, Brenneman, Funk, Heatwole, etc.—use several different number systems to cross-index the families, but the most popular scheme, apparently, carries above each family record a line similar to this:

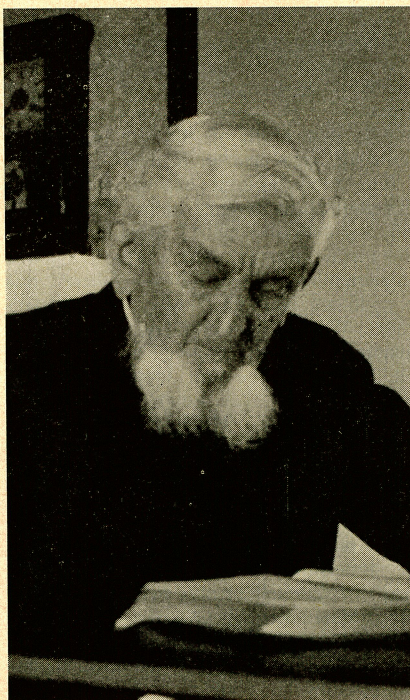
No. 562. Sixth Generation, 231.

The line indicates that the family is the 562nd in the book, and descends immediately from No. 231. In each family record the number for the new family of a married son or daughter appears after the birth date, showing the reader where to find the continuation.

The principal defects of this system are that (1) the numbers cannot be assigned until virtually all the records are collected, (2) any marriage or delayed report obtained after the numbers are assigned upsets the numbering if closely related families are to be kept together, and (3) the system does not readily indicate a person's complete descent in the line or his relationship to other members of the family. The first objection, the lack of a code system for keeping records in order during the process of collection, is a serious one; and derangements of the system caused by getting new records after numbers are assigned has caused the introduction of fractional numbers, ending in halves and quarters, as well as miscellaneous out-of-place records in the back of the book.

A natural number system for genealogies gives cross references, generation, complete descent in the line, and relationships all in a single number. Each part of the number is functional, automatic, and permanent. The system is based on the order in which the children are born, and children in each family are numbered consecutively, as in all genealogies. The original head of the line being studied does not have a number; but his children's families, the second generation, carry the numbers 1, 2, 3, and so on. Families of the children of No. 1 become No. 11, No. 12, and so on; and their children become Nos. 111, 112, . . . and 121, 122, . . . Numbers for those who remain single or die early in life are simply discontinued. My own number in the genealogy of

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D. J. JOHNS

D. J. Johns: Clinton Frame Bishop and Mennonite Leader

Daniel J., son of John Johns and Catharine (Yoder) Johns, was born in Somerset County, Pennsylvania, September 8, 1850. At the age of fifteen he moved with his parents to Lagrange County, Indiana, where he grew to manhood. When he was nineteen he began teaching country school, which occupation he successfully followed for seven years.

On May 6, 1875, he was united in marriage with Nancy Yoder. To this union six children were born, five sons and one daughter: Elmer, Ira, Ora, Luella, Otis and Ray. Ora D. died February 18, 1885. Elmer H. died April 15, 1902.

In the summer of 1876 he accepted Christ as his personal Saviour and in September, 1876, he united with the Amish Mennonite Church and worshiped with the Clinton Frame Congregation, where on May 28, 1882, he was ordained a minister of the gospel and on November 13, 1887, to the office of bishop. He spent considerable time in the evangelistic field in his early ministry. He served on several of the church boards and on numerous committees. He was a member of the Publishing Committee of the Mennonite

Early Amish Settlers in Indiana and Clinton Frame Church History

IRA S. JOHNS

One hundred and two years ago something took place among the Amish of Somerset County, Pennsylvania, which was to have great significance in future years. In fact, our meeting here tonight* is the direct result of the thinking of those men a century ago. It was decided that several men should make a tour of investigation. The men who made the trip were Daniel S. Miller, Preacher Joseph Miller, Nathan Smeily and Joseph Speicher. It was in the year 1840 that these four Amish brethren set out for the West. They first went to Pittsburgh, from where they took a boat down the Ohio River. They went by boat all the way to Cairo, Illinois, whence they proceeded along the Mississippi to Burlington, Iowa. Then they traveled by foot through Henry, Washington, and Johnson counties in Iowa. Returning through Illinois they stopped at a small town called Chicago, where they crossed Lake Michigan and entered the St. Joseph River by boat. The latter part of their trip to Indiana they made on foot. The land around Goshen appealed strongly to them. With a favorable report on Elkhart County, Indiana, they returned to Somerset County, Pennsylvania. It should be mentioned in passing that Elkhart County was in those days still nearly all wooded except for the Elkhart Prairie southeast of Goshen. But these four men were able to choose good land, as indeed Mennonites and Amish usually do. It would have been most interesting to listen in on the conversations which took place when these men returned to their Pennsylvania friends.

The next year four families left Somerset County for Elkhart County. The party consisted of the following twenty-four souls: Daniel S. and Barbara Miller with five children; Preacher Joseph and Elisabeth Miller with four children; Deacon Joseph and Barbara Borntrager with five children; and Christian and

Publication Board a long time, and a member of the committee to arrange for the first General Conference. He was a pioneer in our educational work. Many were his failures and many were his blessings. [He died May 22, 1942.]—Based on two brief autobiographical sketches.

Elisabeth Borntrager with two children. They took along only what they thought was absolutely necessary, undoubtedly doing without many things which we think we must have. They started off in four large wagons and two smaller ones. They traveled with wagons because railroads were not yet built. They stopped for one week in Holmes County, Ohio, then proceeded to Elkhart County by way of Michigan. They spent their last night at White Pigeon, Michigan. In those days, of course, roads were not marked and travelers had to depend on sun and compass for directions. Most of the streams in those days had to be forded. I have often wondered how they managed to live along the way. I remember hearing my wife's folks tell how they moved when my father-in-law was five weeks old and weighed but five pounds.

The Somerset party arrived in Goshen on June 29, 1841, having been on the road twenty-six days, according to Borntrager. They settled down on the Elkhart prairie a few miles southeast of Goshen. There they lived in small huts for several months. At the end of the summer they decided that the prairie land was too expensive, so they went farther east to the timbered land. Joseph Miller and Joseph Borntrager bought land in Clinton Township. Joseph Miller's land, between two and three hundred acres in extent, was bought from a man named Martin Boyles, who earlier had bought it from the government. President Martin van Buren had signed the papers. My own farm is now a part of the Miller tract. Joseph Borntrager was the great-grandfather of Mose Bontrager who is with us this evening. Incidentally, when Mrs. Miller signed the paper, when the Millers sold eighty acres from their tract, she could but make her mark. Daniel S. Miller and Christian Borntrager went sixteen miles to the northeast and settled in Newbury Township, Lagrange County.

Joseph Miller was ordained to the ministry before locating in Elkhart County. He was the first Amish minister in Indiana. Isaac Schmucker was another early Amish minister in Indiana, having been ordained to the ministry in Ohio. Isaac was the grandfather of Jesse Smucker. Jesse's father, Jonathan Smucker, was also ordained; he was successively ordained as deacon, minister, and bishop. Incidentally, Isaac Schmucker later served the church in Illinois, in McLean County, and was instrumental in building the first Amish Mennonite meetinghouse in America. That occurred about 1848 or 1850.

The first Amish church service in Indiana was an Easter service, held March 27, 1842, in the home of Preacher Joseph Miller. The church then had fourteen members, since other settlers had by that time arrived. Church services were held biweekly thereafter.

At first all the services were held in German, of course. The first English preaching in the Clinton Frame Church was done in 1882 by D. J. Johns. Very frequently Johns would preach in Ger-

man for a while, then change to English and preach the same message again. The last German sermon was preached in this meetinghouse about 1922.

In 1892 D. D. Troyer was ordained to the ministry. Later Silas Yoder was also ordained to the ministry. Ira S. Johns was ordained deacon and later minister. Clyde Kauffman was ordained to the ministry to serve in Michigan. And David Yontz was ordained as deacon.

It is not known when the first Clinton Frame meetinghouse was built. My father thought perhaps about 1850. [It was probably in the latter part of the decade, 1850-60.] The present building, which stands just south of the site of the old building, was erected in 1888.

The early Sunday schools were quite different from those of today. The earliest Sunday school which I attended was at the Forks Church. But I was too young to remember much about it. When I was a child we went to Sunday school barefoot. We had no Sunday-school lesson quarterlies, but we enjoyed Sunday school all the same. The first superintendent at Clinton Frame was Peter Blough, uncle of Amos Blough. The assistant was Herman Yoder. The first chorister was Christian Yoder. A Brother Blough was chorister for a long time, too; also some Schrock. In the early days there was opposition to Sunday schools on the part of some members of the congregation. And Sunday school was held only during the summer months, never in winter. The first Sunday-school conference was held in the year 1892 in the Clinton Frame Church. S. F. Coffman spoke at that conference on the Evergreen Sunday School. I believe that from that point we began having Sunday school the year round. Young people's meetings were started at about the same time. On one occasion C. Z. Yoder got up and said, "We will all remember that there will be services here tonight, and the text word is 'Love.' Have a verse with the word, 'Love.'" For fifty years since that time we have been having a text word in our Y.P.M. services.

Sunday-school attendance fluctuated considerably in the early days. More people attended on those Sundays on which church services were to be held. Furthermore, some people would not participate in the Sunday-school service; they were the so-called "spectators." One of my own teachers whom I remember was A. C. Mehl; I can still remember some of the things which he told us.

The day finally came when the Amish Mennonites and the Mennonites merged. The two Indiana-Michigan conferences held their first joint session in 1917.

Another impressive meeting which I recall was held during the first World War; it consisted of the boys who were in the draft. The way the young men expressed themselves at that time made quite an impression on me.

As to the future, the outlook is just what we make it. The future of this congregation hangs on its loyalty. In the past it has been loyal. Upon our young peo-

ple, our middle-aged people and our ministers is going to depend the future of this congregation.

*An address originally given at the Hundredth Anniversary Services held at the Clinton Frame Church, April 5, 1942. Re-written for the BULLETIN.

More About the School at Ada

J. B. SMITH

It seems unfortunate that some important omissions occurred in the article of Brother Silvanus Yoder in the March and June 1942, issues of the BULLETIN. In naming students (Mennonite) who were among the first of our people attending Ohio Normal University the Blossers (John and Noah) should have been included, also Paul Whitmer who was prominent in literary society circles, Christ Hilty of New Stark, a prominent worker there, Dr. B. Frank Thut of Elida, the Eby brothers of Bluffton, one of whom, Dr. I. L. Eby, is now located at Goshen. Several of these graduated from O. N. U.

It should also be mentioned that other and longer courses were offered at Ada than the Teacher's Course, namely the Classical Course and the Philosophy Course, leading to the A.B. and Ph.B. degrees respectively. The school year at Ada was forty-nine weeks in length. The Classical Course was three school years in length and the Philosophy Course, four years.

It would also have been of interest to have told of the meetings which John S. Coffman held in the Mennonite mission (conducted by Mennonite students at Ada) in the town and of his conducting chapel in the university while in Ada. Professor Darst, instructor in English, a fine scholar and a real gentleman, was impressed with the personality and delivery of Brother Coffman and this led him to send his own son to Goshen College in recognition of the high standards of character and moral principles among Mennonites.

It should also be mentioned that Dr. Thut, who lived near Ada, attended the university there until his graduation and for years had close association with some of the professors. It was always a pleasure for one of the teachers, Professor Willis, to eat a good country supper in a New Stark Mennonite home. Later Willis was governor of Ohio; he died as he was about to make his first campaign speech for the presidency of the United States.

NUMBER SYSTEM FOR GENEALOGIES

(Continued from page 1)

Jacob Good and Frances Grow is 672-23; and my ancestors in the line, therefore, have the numbers 6, 67, 672, and 672-2; and my children are 672-231 and 672-232.

The family records are arranged in numerical order as they are collected, and are thus kept in order of relationship by

generations. The fact that a child has grown up and married is indicated by a star (*) after his birth date, and the reader is thus automatically referred to the new family number; for example, the family of the fifth child of No. 273-2 will be found under No. 273-25. Here is an imaginary sample record:

873. HARTMAN.—Magdalena Good (born Mar. 8, 1829, near Dale Enterprise, Va.; died Jan. 16, 1903, near Elida, O.), married William Hartman (born May 20, 1826, near Broadway, Va.; died Aug. 13, 1899, near Elida, O.), on Sept. 5, 1849, at Harrisonburg, Va. They moved to Allen Co., O., in 1855. Farmer. Mennonite. Elida, Ohio.

1. Joseph Henry, May 22, 1851-Feb. 6, 1852.
2. Frances Elizabeth, Mar. 3, 1853.*
3. Noah Daniel, Jan. 20, 1855-Oct. 17, 1932 (single).
4. Samuel Edward, Nov. 8, 1856.*

The record shows immediately that Magdalena was a great-granddaughter of the head of the line, her grandparent was No. 8, her parent was No. 87, and she was the third child in the family. The number for her daughter Frances is 873-2. Clearly, No. 82 was her uncle (or aunt), and No. 873-45 is her grandchild, through Samuel.

More remote kinship is easily determined, for one needs only to compare the numbers. Consider this example: 672-23 and 837-52. Since 6 and 8 were siblings (children of the same parents), 67 and 83 were first cousins, 672 and 837 were second cousins, and so on. To determine the relationship, place an X between the first different figures in the two numbers, and dots between the following pairs; then the X denotes siblings and the number of dots indicates the order of cousinship. Hence these two are fourth cousins.

In this second example, 528-693 is a first-cousin-once-removed of 528-52.

528-693
— x'
528-52

Similarly, 275-832 is a third-cousin twice-removed of 942-6; and 346-231 is a second-cousin-once-removed of 342-27, as the reader may easily verify.

The number 6(11)3-7 gives the 11 in parentheses to show that the person's grandparent was an eleventh child. The parentheses are used in preference to a style that has appeared in at least one family history: that of following the nine digits with a, b, c, and so on, making the ninth child No. 9 and the tenth No. a. It seems more sensible, and not too inconvenient, to make the tenth No. 10.

Some progress toward the number system described here has been indicated in a few published family histories but, so far as I know, none of them embodies more than one or two of the many advantages that are inherent in this system. It is suggested that genealogists feel welcome to make full use of the plan.

NEWS & NOTES

One of the weaknesses of many genealogies is their numbering system. The family histories prepared by A. J. Fretz, for example, require time and energy for tracing a genealogical line in either direction. The BULLETIN is most happy to present to its readers a new method of numbering for family histories. This method is simple and reliable. New discoveries made after some numbers have been assigned are the occasion of no difficulty whatever.

The author of the new numbering system is Professor Warren R. Good of the School of Education in the University of Michigan. The residence of Professor Good is 1407 Brooklyn Avenue, Ann Arbor, Michigan. Mr. Good, himself a scion of a Virginia Mennonite family, is at present working on the genealogy of a branch of the Good family. We appreciate his contribution to the BULLETIN.

In this issue J. B. Smith, Elida, Ohio, brings some more light on the support at one time given Ohio Normal University, Ada, Ohio, by Mennonites. Attention should be called to the fact that the Mennonite boys at Ada in the early days of Mennonite interest in missions were active in conducting a mission in Ada. Who can tell more of that work?

John Blosser is mentioned by J. B. Smith as being a Mennonite student at Ada many years ago. In later years Blosser served long as a leader in the Mennonite Church. For many years he was president of the Mennonite Board of Education.

The work of John Horsch is done. For more than fifty years he was actively interested in Mennonite history. Directly or indirectly most of the young men in the American Mennonite Church who are today interested in Mennonite history, owe their interest to Horsch. How happy we all are, therefore, to see his posthumous work, *Mennonites in Europe*, appear. Read S. C. Yoder's review on page four of this issue.

We are happy to publish an interesting article by Ira S. Johns, son of the late Bishop D. J. Johns, minister in the Clinton Frame Mennonite Church near Goshen, Indiana, and secretary of the Indiana-Michigan Mennonite Conference. The author has relied for part of his information on an Amish booklet published in 1907.

In 1904 an Amish brother named Hans E. Bornreger began to investigate the settlement of the Amish in Elkhart County, Indiana. He completed his investigation in 1907 and published it under the imposing title, *Eine Geschichte der ersten Ansiedelung der Amischen Mennoniten*

und die Gründung ihrer ersten Gemeinde im Staate Indiana nebst Einer kurzen Erklärung über die Spaltung die in dieser Gemeinde geschehen ist. Translated the title reads, "A History of the first Settlement of the Amish Mennonites and the Founding of their First Congregation in the State of Indiana, together with a Brief Explanation of the Division which took place in this Congregation." The booklet of 24 pages was published by the Mennonite Publishing Company, Elkhart, Indiana, in 1907.

Bornreger's booklet is of great value historically. He gives the names of many early settlers, together with the time of their arrival and their former home. He tells, for example, of the coming of Emanuel Miller and wife from Ohio to Lagrange County, Indiana, in October, 1841. Later came Preacher Isaac Schmucker, Jacob Kaufmann, Israel Miller and Jonas Hochstetler—all with their wives [and children, no doubt]. In the spring of 1842 the following eight families came from Somerset County, Pennsylvania, and settled in Lagrange County: Abraham Herschberger, Joseph and Johann Herschberger, Heinrich and Hans Miller, Philip Weirich, Christian Hochstetler and David Lehmann. In the fall of 1842 eight more Amish families settled in Indiana, coming from Holmes County, Ohio, and settling in Elkhart County: Johann Miller, Joseph J. Miller, Jonas Miller, David H. Miller, Eli Tschoppen, Velti Yoder, David Schragen and Deacon Peter Schragen.

By the fall of 1842 there were therefore at least two Amish preachers and two deacons in Indiana: Preachers Joseph Miller and Isaac Schmucker, and Deacons Joseph Bornreger and Peter Schragen. All four had been ordained in either Pennsylvania or Ohio. In 1843 a lot was cast between the two ministers and Isaac Schmucker was ordained bishop, the first Amish bishop in Indiana. The next ordination was that of Jonas Hochstetler who was chosen a preacher in 1844.

In the fall of 1843 more Pennsylvania Amish settled in Lagrange, among whom were Preacher Hans Bornreger and Johann C. Yoder.

Soon the Amish had their troubles. It concerned the matter of the "alte Ordnung" (discipline). The Pennsylvania Amish could not agree with their Ohio brethren. Isaac Schmucker led the Ohio faction (as sole minister at first) and ordained the following: Joseph J. Miller as preacher and Velti Yoder as deacon. The division took place about the year 1845. Through the mediation of three Amish ministers from Ohio the schism was healed in 1847. The Ohio arbitrators were Moses Miller, Peter Gerber, and Jacob Koblenz.

Joseph J. Miller, ordained a minister in the Ohio faction, had his full share of
(Continued on page 4)

RECENT PUBLICATIONS

Mennonites in Europe. By JOHN HORSCH, Scottdale, Pennsylvania. Mennonite Publishing House, 1942. pp. 425, Illustrated, Cloth \$2.00.

For many years there has been a real need of a comprehensive history of the Mennonites in Europe. Much of the material in this field has been covered in the past by articles in periodicals and in addresses delivered on various occasions, part of which was published in some form or other. It remained for the author of the book under review to bring this material together in a convenient form and by additions and elaborations present an authentic history of a group of Christians that until recent years has been little known and much misunderstood.

The author's early interest in his own people led him into correspondence with some of the outstanding historians of his native land as well as with those of other countries where the Anabaptists and Mennonites had their origin. This research and study led him to the archives and libraries in Germany, Switzerland, France, and Holland, and continued during his long lifetime. It came to an end only with his death after the manuscript of this volume was completed but before it was published.

The book covers the entire field of European Mennonitism. It is divided into four parts. The first deals with pre-Reformation conditions of Christianity in Europe, and with the movements that led away from the established Church. Part Two treats of the causes that led to the separation from the state church and the rise and growth of the Anabaptists and Mennonites. This section deals also with the leading figures in that great movement as well as with the later migrations of large groups to America, Russia, Canada, and finally to parts of Latin America. Part Three deals with the life, the faith, the character and spirit of this evangelical group. Part Four consists of the following appendices: A. Palatinate Mennonite Family Names. B. Influence of Mennonites on Other Denominations. C. Halfway Mennonites. D. A Notable Testimony to the Life of the Mennonites of Switzerland in the 17th Century.

The author makes no use of footnotes but there are a number of pages of helpful notes and references on the text. There is also bibliography which contains a selected list of the most important books and articles on the subject. The list comprises publications in the German, Dutch and English languages, and will be found useful by those who wish to continue their study.

Another feature of this work is the list of illustrations made from old plates and cuts showing scenes of Mennonite life

and worship and of their trials and persecutions. This section also presents a number of early Mennonite leaders.

The book is a fitting conclusion to the labors of the author who has brought together in this volume the result of a lifetime of painstaking study and years of research. He has drawn this material from the riches of his knowledge and experience and embodied it in this volume as his final testimony in behalf of the cause he loved and served for so many years.

S. C. Yoder.

NEWS AND NOTES

(Continued from page 3)

vicissitudes. He lost his ministry in 1851. The next year he was re-ordained through the use of the lot. And in 1853 he was ordained as bishop, only to be silenced in 1861.

Before the middle of the century the Amish of Indiana were divided into two congregation or districts: Lagrange and Clinton. The Clinton group ordained Johann Reber to the ministry about the year 1847, as one gathers from Borntrager's booklet. In 1848 Joseph Miller was ordained bishop in Lagrange. But the population was fluid. Reber later moved to Iowa; Isaac Schmucker removed to Illinois. And in 1851 Preachers Moses Kaufmann and Christian Plank of Ohio located with the Clinton group. The next year Johann C. Yoder was chosen deacon in the Lagrange district. In February Deacon Sebastian Borntrager located in Lagrange also. And in April, 1854, came Preacher Jonas Troyer from Ohio and located in the Clinton district.

Jonas Troyer was an able speaker and wielded a strong influence. He was however of more liberal turn of mind than the bulk of his ministerial colleagues. From the first, it would seem, he manifested tolerance toward certain innovations and infractions of the "old order." The leaders who stood with him were Christian Plank, Christian Miller, and Johann Schmeily. The schism began to form in the Clinton district but soon spread to Lagrange also. Troyer, the progressive leader, was ordained bishop by Isaac Schmucker the very year of his arrival in Indiana. Troyer also introduced baptism in running water (in an outdoor stream or creek). By 1854 the schism was complete. Troyer's group of Amish Mennonites also began to build meetinghouses, contrary to Amish practice.

From Troyer's group two schisms were later to break: one conservative and one more liberal.

The Old Order Amish are still strong in Elkhart County, Indiana. Indeed the group they represent are the fastest growing Mennonite body in America today.

Borntrager gives a list of the eight Amish leaders who stood true to the Old Order: Joseph Miller, Hans Borntrager, Joseph J. Miller, Jonas Hochstetler, Moses Kaufmann, Tobias Yoder, Johann C. Yoder and Sebastian Borntrager.

In 1937 A. Warkentin of Bethel College, North Newton, Kansas, published a valuable book entitled, *Who's Who Among the Mennonites*. The book contained "over 500 life sketches of individuals in responsible positions." Readers of the BULLETIN will be delighted to learn that a second edition of the Mennonite *Who's Who* is to be published in 1942; it is now being prepared by A. Warkentin and Melvin Gingerich with the assistance of numerous Mennonite leaders. This new *Who's Who* will contain about 1,000 biographical sketches of Mennonites of all branches of the denomination. Readers are urged to cooperate with the authors in supplying information they may be called upon to give.

How to Get on the Mailing List for the Bulletin

New readers for the Mennonite Historical BULLETIN are always welcome. If your name is not already on the mailing list for receiving the Bulletin regularly, consider this to be an invitation to send in your name and address with remittance to the treasurer of the *Historical Committee of Mennonite General Conference*, Edward Yoder, Scottdale, Pa. The Historical Committee is sponsoring the Church-wide Mennonite Historical Association, and all interested persons who pay the one dollar annual membership fee of the Association will receive an annual membership card and will also receive the four issues of the BULLETIN published during the year. Those who remit now will be enrolled as members for 1943 and will receive the December, 1942, issue of the BULLETIN free. Send in your fee of one dollar now and become a regular reader of the Mennonite Historical BULLETIN.

The Historical Committee urges those who are already regular readers of the BULLETIN to invite and solicit others to become regular readers. Sample copies for handing out to others will be gladly sent upon request. Or, send in the names and addresses of persons you know, who should become acquainted with the BULLETIN, and a sample copy will be sent to them.

Among those who have lately sent in their fee for membership in the Historical Association, thereby becoming regular readers of the BULLETIN are Wilmer Swope, Leetonia, Ohio; A. J. Miller, Win-dom, Kansas; Lorenz G. Schumm, 302 C. St., La Porte, Indiana; J. C. Fretz, Kitchener, Ontario. We welcome all these on our list of readers and supporters of the Historical Association.

Many of the regular readers have sent in their dues for the year 1942. A number have not yet done so. Let this be a reminder to you, in case you have overlooked this matter, to send in the one dollar for this year's dues.

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Amish Ministers' Meeting, 1874

MELVIN GINGERICH

To bring about unity among the different Amish churches of America, their first general conference met in Wayne County, Ohio, in 1862. Meeting yearly from 1862 to 1878 they failed, however, to accomplish their purpose, and their conservatives and progressives drifted farther apart. The term "Old Order Amish Mennonites" gradually came into use as the name for the conservative wing, while the term "Amish Mennonites" was applied to those taking a position between the extreme progressives and conservatives. The latter later organized themselves into the Eastern Amish Mennonite Conference, the Indiana-Michigan Amish Mennonite Conference, and the Western District Amish Mennonite Conference.

The most progressive groups in time became members of the Central Conference of Mennonites or the General Conference Mennonites. Benjamin Eicher, a bishop of an Amish church in Washington County, Iowa, was one of the progressives who by 1874 no longer felt himself in harmony with the majority and who with his congregation followed an independent course from 1874 until 1892, the year of their admission into the Middle District Mennonite Conference.

The following newspaper report throws light on the Ministers' Meeting of 1874 and on the point of view of Bishop Eicher. It should be pointed out that he and his congregation were not expelled from the Amish conference but that they simply ceased to co-operate with the conservative and moderate groups after that meeting.

The account is taken from the Mount Pleasant, Iowa, *Free Press*, of May 28, 1874. The town "Marshall" is now Wayland, Iowa. This newspaper report should suggest to readers the value of searching through the secular papers published years ago in or near our Mennonite communities for articles throwing light on our church history.

Marshall, May 24, 1874

Editors *Free Press*: I've been to Sunday School to-day and to a German conference meeting. The Mennonites have been holding a sort of minister's conference at the residence of Mr. Conrad of Washington County. There have been upwards of twenty preachers in attendance; there were five or six sermons to-day preached in Mr. Conrad's barn. And such a crowd of Germans, more than a thousand I should think, the men plainly

dressed, many of the wealthy in home made jeans and coarse muslin shirts; the women in plainly made dresses with no trails or bustles or hoops or polonaises or any of the fanciful rigging which would surely characterize a crowd of American women; their tidy white caps on old and young of the females were very tasty. There seemed to be none of those wasp-waists so often seen amongst American girls. They seem fitted to be the mothers of a sturdy race. Moderate enterprise and patient endurance are characteristic of this people. I cannot give you an exact idea of their faith, but I think the Amish branch of the Mennonite church are non-resistants, something after the style of the Quakers. Most of them are wonderfully conservative, clinging closely to the manners and traditions of their ancestors, and to no one thing do they cling with more fidelity than to that custom which ordains that men shall wear hooks and

THE MENNONITE MARTYR

*And so it is he wins his crown,
Eternal bliss and rest with God,
And o'er his foes is victor:
Patient is he in sore distress,
And bears the cross e'en unto death,
And shows himself submissive.*

—Ausbund, Hymn 132, stanza 44.
(This hymn relates the story of the death of Hans Landis, Mennonite martyr, at Zurich, Switzerland, September 29, 1614.)

eyes on their coats and vests and utterly discard buttons. This custom is an old one. It dates so far back as the middle of the 16th century. In fact at that date all the populace of the Canton of Berne in Switzerland, Protestants, Catholics, and unbelievers wore hooks and eyes. This was not through any prejudice in favor of hooks and eyes but more that buttons had not been introduced. The common intermingling of one district or canton was not known. Society was not so frequently stirred up by the introduction of new elements then as now. But it came to pass that the Mennonites were banished from their homes on account of their religious convictions. They found a safe shelter and a secure retreat in that terribly devastated—formerly French now German—province of Alsace. It was found by the proprietors of the soil that none more trusty, more honest, more persevering or more industrious were to be found than among the exiled Mennonites. And all the Mennonites coming from Berne wore hooks and eyes, hence the hooks and eyes came to be looked upon as a sign of honesty and integrity by the Alsatians, and as a sign of mutual recognition by the Mennonites. The tradition and its ob-

(Continued on page 4, col. 3)

Travel Notes of Samuel Godshalk, 1869

EDITED BY J. C. WENGER

The diary kept by the author on his trip to Ohio, Illinois, Michigan, and Ontario in 1869 is too lengthy to publish in full. The bulk of the contents has therefore been abbreviated, its spelling and literary form modified, and where the content of the diary seemed to indicate a date, such date has been inserted. For most of the diary, however, the dates were recorded day by day by the author himself.

The author, Samuel Godshalk, was born in Doylestown township, Bucks county, Pennsylvania, on May 17, 1817. He was ordained to the ministry in the Deep Run congregation of the Franconia Conference in 1849 or 1850. He made a number of extensive trips during his long ministry. He died on October 20, 1896.

These travel notes are being published for their historical value and human interest. We can learn the names of the ministry in many communities from the Godshalk notes, and in some cases establish the date of an ordination. One item of special interest to the editor was the prevalence of Franconia Conference family names in the various communities which Godshalk visited: e.g., Allebach, Bergey, Detweiler, Godshalk, Hallman, Hendricks, Kratz, Kulp, Landes, Leatherman, Meyer, Moyer, Nice, Overholt, Rickert, Schantz, Stover, Wismer, Yothers.

In the following form, only those sentences are taken verbatim from Godshalk's notes which are enclosed in quotation marks.

1. TO OHIO

April 18, 1869 [Sunday]. Went to Abraham Hunsicker's home.

April 19. Went from Sellersville to Philadelphia and thence to Columbiana, Ohio [by train], arriving at 5:10 a.m. [April 20].

April 20. Breakfast with Daniel Miller's. Dinner with Rev. Kulp.

April 21. Dinner with Lewis (?) Yother's in Mahoning county. Supper with Peter Yother. Spent night with Abraham Yother.

April 22 [Thursday]. Meeting [of the church] today. Dinner at John Moyer's. Supper at Jacob Yother's. Night at John Knoll's.

Had meeting in the evening at J. Stover's. From there to Abraham Knoll's, who took us to "the cars" [the train]. At Wooster I found I. Meyer. Took supper with him. Then went to home of

Christ Bergey. "We found very good land and many friends." A college is being built at Wooster.

From Bergey's went to see William Landes at Lattisburg; returned to Bergey's.

April 25, Sunday. Meeting in Wayne county, Ohio. Went from meeting to the home of Rev. John Shaum for dinner. Spent the night at the home of his son, Deacon George Shaum.

"We visited in Mahoning, Wayne, and Medina counties, where we saw very good land and nice homes, and some poorer lands and some indifferent homes. We saw some heavy timber in Mahoning; in Wayne the timber is not so heavy. [In] a part of those counties there is sand bottoms with fine springs; [in] the rest, a clay bottom." A farm of 150 acres near Bergey's was for sale at \$75 per acre; another for \$100 per acre.

The ministers in Mahoning county are Kulp, Basinger, Good, Bixler and their deacons; in Wayne, John Shaum, Peter Troxel, and Hotenan. Went from Brother Shaum's home to Isaac G. Meyer's for dinner. Spent the night at Christ Bergey's place. Went north from there to Peter Landes, who has "a nice farm, sand bottom with springs. In going there . . . it seemed to me like going along the Deep Run." "On the night of the 26th there was a fine shower; they have growing weather in Ohio; the blossoms are coming out."

April 28, Wednesday. "Landes took us to Jacob Kratz, a distance of 16 miles. . . . We saw a splendid brewery near Kratz's."

April 29. Went to Abraham Capas [Koppes?]. Took supper with Jacob Overholt on Abraham Leatherman's farm. Then went to Leatherman's new house where he now resides. "I was surprised to think he commenced in the woods; had not room to build a house without building over a stump, and now so well improved; clear of stump[s] and second buildings."

April 30. Frost this morning. [Leatherman] took us to A. Moyer. Moyer's son and J. Godshalk have a steam sawmill. Then called on Ed Leshner on Markley's farm; then on to Henry Overholt. Took supper with "the old man Markley." Spent the night at Jacob Leatherman's.

May 1. Raining this morning. Jacob Leatherman's barn is the best barn I saw in Ohio thus far. Called on Abrm. Fretz, then on Abrm. Rickert, whither Aaron Leatherman's also came. Then Abraham Leatherman took us to the minister, Rohrer.

May 2, Sunday. Rohrer had a family of 13. He came here from Maryland 36 years ago [1833]. Rohrer has a fine property. This morning there was cold and stormy weather; some snow. Fair weather in the afternoon.

From meeting to Michael Rohrer where a number of brothers and sisters were present. Brother Rohrer then took us to Isaac Overholt. Manasses and Fannie Leatherman were there. Abraham Capas took us from there to Widow Anna Leatherman; "Cappas lives on Polly Wis-

mer's old place." From there we went with Cappas to his home.

May 3. Visited John Leatherman, whose farm joins the old Martin Overholt farm. We also visited John Cappas.

May 4. Called on Ab. Yother. Today we passed through Wadsworth, "a nice little town." Called on Jonas Godshalk, near the "coled" [college] of that town [the General Conference Mennonite school near Wadsworth was built in 1866 and opened in January, 1868]. Dinner with Matthias Smith. Spent the night with Jacob Kratz.

May 5. Kratz took us to the minister, Henry Beery, who has "a large barn and a good farm." Passed through Orrville; "saw good land on both sides. It reminded me of the land around Philadelphia." A man named Brenneman who had "rented [a farm] in Pennsylvania [came here and was so successful that he], . . . distributed \$75,000 between his heirs. Land sells for \$100 and more per acre."

May 6. Meeting at Dover. Dinner at Jacob Martin's. Back to Rev. Martin. Left Orrville for Chicago at 3:00 p.m. Passed through some hilly country on the west side of Ohio. Stopped at Creslaen [Crestline?] for supper. Showalters accompanied us to Warsaw.

2. TO ILLINOIS

May 7. Arrived in Chicago at 6:30 a.m. "Chicago is really a great place." Left for Sterling, [Illinois] at 8:15 a.m. Passed through . . . Dixon which has a plough factory employing 100 "hands." Sterling is "a smart town." Dinner at John Meyer's; also stayed in his home for the night.

May 8. Visited John Allebach and spent the night there.

May 9 [Sunday]. Meeting at Zion's [Science?] Ridge, "where a nice number assembled." Called on Snavely, father-in-law of J. Allebach. Snavely came here 14 years ago; he has a fine farm and a great spring, "strong enough for a little mill." Visited Samuel Detweiler; also Min[ister] Benjamin Hershey, where we spent the night.

May 10. Dinner with Abr[aham] Moyer, who came here 16 years ago. Deer used to come to the spring here to drink. When his house was being built as many as ten deer came at one time. This was originally wooded land. Took supper with Henry Detweiler. Then visited Joseph Detweiler.

May 11. Dinner with Joseph Kratz in Sterling. Took the train for Morrison where we were received by Brother Henry Nice, who took us to his house.

May 12. Rain and storm. "Did not get to meeting which was appointed." Night at Leonard Hendrick's.

May 13. "There were some assembled at meeting [yesterday]; a disappointment. . . . Hendricks was elected deacon a few days since."

3. TO MICHIGAN

Took the train for Chicago, where we arrived at 1:40; arrived at Kalamazoo at 10:15 p.m.

May 14. Had poor rest last night. Arrived at Grand Rapids at 12 o'clock.

Oldest Mennonite Hymnbook

EDWARD YODER

The year 1942 marks the passing of exactly two centuries since the first Mennonite hymnbook was printed in America. It was in 1742 that the German hymnbook known as the *Ausbund* was first printed at Germantown. The printing was done by the famous Dunkard typographer named Christopher Saur. This hymnbook was among the very earliest Mennonite books to be printed in the New World.

But the *Ausbund* was by no means a new book in 1742. It had been in use for almost two centuries before that time. Copies of it were brought from Europe by the earliest Mennonite settlers who came to Pennsylvania in the eighteenth century. It was printed as early as 1564 in southern Germany or Switzerland. At first it contained fifty-one hymns. These were written by some Swiss Brethren imprisoned at Passau in Bavaria about 1535. To this collection of hymns were added in time about ninety more. The hymnbook was printed perhaps twelve different times in Europe before and after the first printing in America.

The *Ausbund* by the time it was brought to America contained 140 hymns of varying length printed on a few more than 800 pages. In America the main body of these hymns was faithfully reproduced page for page by all the printers that issued the *Ausbund*. The quaint old Swiss spellings, and perhaps some that were former printers' errors were exactly reproduced time after time. It would have been regarded as a sacrilege to alter even a word of this precious hymnbook.

Although the text of these precious hymns was thus kept intact by the American printers, they nevertheless found it possible to add to a book that was already very thick another hundred or more pages of appendices. These included a confession of faith, some martyr history from the years 1635 to 1645 in Switzerland, and five or six more "beautiful spir-

"Went in search of Overholt. After a long walk, found Abram Hershberger, who took us [to his] home. Stayed all night.

May 15. Went "to Wilm[er] Overholt, where Polly Wismer is." Took supper with John Leatherman, who lives 25 miles from Lake Erie and 12 miles from Grand Rapids.

May 16 [Sunday]. W. Overholt took us to meeting; then to Aaron Selner for dinner. Selner has 520 acres of land; boiled 300 pounds of sugar, [and got] 34 gallons of molasses. Supper with Henry C. Wismer. To meeting in school house in eve. Returned to Overholt's for the night.

May 17. Went to John Meyer's "where we visited an old man." A certain man came to the Grand Rapids community 22 years ago with but an axe; he now owns 1500 [or 500?] acres of land.

(To be concluded in the next number)

itual hymns." The *Ausbund* has been printed about sixteen times since 1742, the last time by the *Verlag von den Amischen Gemeinden in Lancaster County, Pa.*, in 1935.

The average worshiper in an American Mennonite congregation today would be quite perplexed, if a copy of the *Ausbund* printed in Germantown two hundred years ago were placed in his hands and he was asked to sing from it. The language would be foreign to him, no doubt. He would scarcely recognize the book as a hymnal at all. No musical scores nor notes meet his eye as he scans the pages. He beholds nothing but a dreary succession of what look like monotonous poems ranging in length all the way from perhaps 4 to 72 stanzas, hundreds of pages of them.

And if he were to read the poems, they still would seem little like hymns to him, when compared with what he is used to finding in a modern hymnbook. There are no refrains to these hymns. In general they are not subjective or emotional in theme or subject matter. The worshipers who for centuries sang the hymns of the *Ausbund* did not dwell much on their own feelings, saying how happy they felt inside or how sweetly they were resting. Their souls looked outward rather than inward. They in their worship faced toward Christ, toward His example and His sacrifice. They were always conscious in a real way of the hostile world that faced them and of the Evil One. Their mood was one of stern conflict in the trial of their faith.

Some hymns of the *Ausbund* are narrative in character, relating stories from the Scriptures or stories about the faithfulness of martyrs who died for their faith in Christ. Some hymns give doctrinal teaching; others consist largely of praise and adoration addressed to Christ and to God. Prayer and supplication mark many of the hymns, especially prayer for grace to hold out against persecution and to confess Christ faithfully. Many contain the admonitions of martyrs to their fellow Christians, that they should follow Christ and faithfully bear the cross.

None of the hymns of the *Ausbund* have been translated for use in English Mennonite hymnals. Some of them in shortened form have appeared in later German hymnbooks. The Old Order Amish and other conservative Mennonite groups in places still sing from the *Ausbund* and from German hymnbooks that have some hymns taken from it.

The melodies in which these rugged Anabaptist hymns were sung were evidently never written down. They were handed down by memory from one generation to another. Those who know these tunes affirm that it takes a man half a lifetime to learn to sing them with confidence. Fortunately only one-part music had to be thus learned and carried by memory through the centuries. There is no harmony to be learned; the melody alone is sung in unison by all the worshipers.

These melodies are what today would be called very slow and long-drawn-out tunes, often with numerous variations in

the course of a single syllable of the line. Yet musical experts who study these age-old melodies agree that they have genuine musical merit, going back, it is thought, to some phase of mediaeval church music. The music impresses one as stately, dignified, and noted for its fervent devotional spirit. Whether the light, airy, rapid, swinging Gospel-song melodies, which many Mennonites today are in the habit of singing, represent an improvement over these old melodies, or whether they mark a degeneration in the quality of Mennonite piety and worship, is a question each person will doubtless answer according to his own taste in religious music.

In recent years phonographic recordings have been made of some of the *Ausbund* hymns as sung by Amish song leaders in Elkhart county, Indiana, and Washington county, Iowa. Joseph W. Yoder of Huntingdon, Pa., has reduced to musical scores numbers of the old melodies as they were sung for him by Amish song leaders in Mifflin and Lancaster counties, Pa. He plans shortly to publish about 35 of these melodies and hymns in book form. It is fine that this old music can be preserved. Perhaps it will be possible to revive interest in this old music among Mennonite musical organizations.

The hymns of the *Ausbund* form a stately, massive, and impressive body of Mennonite devotional literature. The melodies to which these were sung correspond well in manner and spirit to the hymns themselves. Finally, the outward form of the book in which these hymns were printed also accents the same massive, solid, and dignified spiritual significance as do the hymns and the melodies.

The 1742 *Ausbund* measures about 4 x 6¾ inches and is all of 2½ inches thick. It is bound in fine leather over heavy board covers. The four corners of each cover are protected on the outside by small triangular brass pieces clamped over the edges and nailed to the boards. In the middle of the covers a diamond shaped brass plate serves as a neat ornament. All these brass plates have each a small projecting knob which got most of the bumps of the years and bore the brunt of the wear from long usage, thereby protecting the leather covering. Two leather clasps held together the front edges of the covers.

It was a sturdy volume. Copies of it after these two centuries still make a better appearance than do some modern hymnals one may see in the book racks of a Mennonite church after a few years of use. The volumes were beautiful products of the craftsman's skill, justly prized and valued by many happy owners.

There is, for instance, the copy which once belonged to Barbara Sigrist of Conestoga. This lady took pains to decorate and inscribe her *Ausbund* on the inside of both its front and back covers. She created clever border designs in carmen and black inks, and in beautiful and ornamental Gothic lettering expressed her appreciation of the lovely hymnbook that was hers. "Dieses Schöne gesang buch Gehöret Mir Barbara Sigristin zu," she wrote in 1749. Her prized hymnbook has

NEWS & NOTES

"A History of Winter Bible Schools in the Mennonite Church," was an article recently published by Clarence Fretz of Philadelphia. It appeared in the *Mennonite Quarterly Review*, issues of April and July, 1942. This article gives a complete survey of the Winter Bible Schools, earlier known as Short Term Bible Schools, since their beginning forty years ago. The first such term was held at Elkhart, Indiana, in 1900 under the auspices of Elkhart Institute, the predecessor of Goshen College. Twenty persons were enrolled for this first term. During three decades after that the growth of these schools both in number and enrollment was steady and gradual. In the fourth decade, 1931-1940, there was a rapid increase in their number and enrollment. The highest point was reached in 1938-1939, in which year 22 Winter Bible Schools were in operation, ranging in length of term from two to twelve weeks, with an estimated total enrollment of 2,075 students. After that the numbers decreased somewhat. Has the Winter Bible Term movement in the Mennonite Church passed its zenith? The article in question is valuable for reading and record.

* * *

The twelfth annual meeting of the Franconia Mennonite Historical Society was held at the Towamencin Mennonite Meetinghouse, near Kulpville, Pa., on Thanksgiving Day, November 26, 1942. Afternoon and evening sessions were held. The addresses given were as follows: "History of the Towamencin Congregation," by Howard Ruth; "Value of Church History," by Clarence Fretz; "The Origin of the Mennonite Church," by Jacob Rittenhouse; "C.P.S. Camps," by Sanford Shetler. The officers of the society are: Pres., Quintus Leatherman; V. Pres., D. K. Allebach; Sec., Samuel R. Swartley; Ass't. Sec., Herbert A. Derstine; Treas., Ernest R. Clemens.

* * *

Robert Friedmann, formerly of Vienna, Austria, spent the past year and more in organizing and classifying the materials of the historical collection in the Mennonite Historical Library at Goshen College, Goshen, Indiana. The Karl Schurz Memorial Foundation of Philadelphia, Pa., supplied a generous grant in money toward the cost of this work. Dr. Friedmann published a brief and interesting article in the *American-German Review* for December, 1942, entitled, "The Mennonite Historical Library of Goshen College." This article gives the reader some idea of the unique and valuable materials to be found in the library at Goshen.

(Continued on page 4, col 1)

found its way into the library of the Mennonite Publishing House, Scottdale, Pa., where, although no longer perfect in form, it receives such shelter and care as the good lady would be happy to see her lovely hymnbook have.

RECENT PUBLICATIONS

Fifty Years in the Mennonite Church, 1890-1940. By Daniel Kauffman. Mennonite Publishing House, Scottsdale, Pennsylvania, 1941. Pages x-92, cloth, 60 cents.

Every Mennonite home ought to receive the church organ, the *Gospel Herald*, and doubtless most homes do receive it. From its beginning the editor of this periodical has been Daniel Kauffman. After a long and effective period of service Brother Kauffman wrote *Fifty Years in the Mennonite Church*.

This book is declared by the author to be "not intended as an autobiography," and yet it can be said that the author has played a vital rôle as a leader in most of the story which the book tells.

Daniel Kauffman was converted in 1890 as a man in his middle twenties; he tells the story in Chapter I. In the second chapter he describes the church he joined—a conservative, evangelical body of believers which upheld scriptural standards and resisted worldliness. Later chapters tell of the rise in this denominational body of evangelism (III), missions (IV), education (V), publication (VI), General Conference and the merging of the progressive Amish Mennonites with the (old) Mennonites (VII), and charitable and relief work (VIII). The closing chapters discuss the issues of the past and present, present certain lessons the author wishes to share with his readers, and give something of an outlook for the future.

This book will undoubtedly be read widely by Mennonites, and the story it gives ought to be known. The young people of today must catch a vision of the growth of their church, a growth not only in numbers but also in effectiveness of service. Readers will also ponder deeply on the several lessons which can be drawn from the various chapters of this book. It is our obligation to Christ for the Mennonite Church to remain soundly evangelical. But even more must be said. Our church must remain *Mennonite* in the best sense of the word. Our leaders and institutions need to draw their ideals and their theology from Conrad Grebel, Pilgram Marpeck, Dirck Philips, Menno Simons, from Mennonite sources rather than from "modern" theologians or from dispensational Fundamentalists. Mennonites must continue to be willing to bear the cross, to live as Christians in an unchristian society, and to witness to Christ's gospel before men.—J. C. W.

NEWS & NOTES

(Continued from page 3, col. 3)

Robert Friedmann has made special studies in the doctrinal and devotional literature of the early Swiss Brethren and Mennonites. An article of his entitled, "The Schleithem Confession (1527) and Other Doctrinal Writings of the Swiss Brethren in a Hitherto Unknown Edi-

tion," appeared in the *Mennonite Quarterly Review* of April, 1942. Another article by him appears in the October, 1942, issue of the same journal entitled, "The Devotional Literature of the Swiss Brethren, 1600-1800." These studies are bringing to light more and more of the actual content of early Mennonite piety and faith. Dr. Friedmann plans to publish a book on *Mennonite Piety Through the Centuries*, in which he will include all his studies on this theme. Such a book will fill a large gap in the field of Mennonite historical literature.

* * *

Theodor Fontane was a distinguished writer of Germany in the 19th century. In 1891 he published a novel entitled *Quitt*. The scene of the second part of this novel is laid in the Indian Territory, what is now the state of Oklahoma, even though the author himself never was in America. Mennonite characters figure in this part of the novel. A careful study of the sources from which Fontane drew his information about the Mennonites of the Indian Territory, and of the way in which he used this material, is found in an article, "Truth and Fiction and Mennonites in the Second Part of Theodor Fontane's *Quitt*," in the *Mennonite Quarterly Review* for October, 1942, by Professor A. J. F. Zieglschmid of Northwestern University, Evanston, Illinois.

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One of the active editors of the BULLETIN is Melvin Gingerich, Mennonite educator and author of the column ON MY DESK in the *Mennonite Weekly Review* of Newton, Kansas. In this issue of the BULLETIN he presents a recently found sidelight on the Amish ministers' conferences held more than a half-century ago.

* * *

On another page of this issue is printed Edward Yoder's article on the oldest Mennonite hymnal, the *Ausbund*, the last European edition of which was printed at Basel, Switzerland, in 1838.

* * *

The first three American editions of the *Ausbund* were printed by Christopher Saur of Germantown, in the years 1742, 1751, and 1767 respectively. Leibert and Billmeyer of Germantown made a fourth printing in 1785; and Joseph Ehrenfried of Lancaster made a fifth in 1815. Joh. Baer of Lancaster made the sixth, seventh, and eighth printings in the years 1834, 1846, and 1856; and Baer's sons printed the ninth and tenth editions in 1868 and 1880. The eleventh and twelfth printings were made at Elkhart, Indiana, in 1880 and 1905; and more Lancaster printings followed in 1908 and 1912. The last Elkhart edition appeared in 1913. The sixteenth printing was made at Kutztown, Pennsylvania, in 1922. The latest known printing, marked 13. Auflage (13th edition), was set up and electrotyped by the Lancaster Press, Inc., Lancaster, Pa., in 1935.

* * *

Readers who know German should peruse hymn No. 132 in the *Ausbund*, which describes in detail the last mo-

ments of elder (bishop) Hans Landis, who for his faith was beheaded at Zurich, Switzerland, in 1614. Two lines from stanza 44 set forth very well the early Mennonite emphasis in living the Christian life: Und ist gedultig in der Noth, / Und traegt das Creutz bis in den Tod. (And he was patient in his distress, and bore the cross until his death).

AMISH MINISTERS' MEETING

(Continued from page 1, col. 2)

service are fast losing hold on the minds of the members of the church. Most of the younger members ordinarily wear buttons and only wear hooks and eyes in conformity with the desires of the older members of the church. Most of the ministers insist upon the old style, but some even of the ministers deeming it no longer a necessary custom have departed from the old way. One of the most prominent ones who has rebelled against the old custom is Mr. Benjamin Eicher, a gentleman well known in this section of Henry County, and to whom I am indebted for most of the facts above. Mr. Eicher was at the conference today with buttons on his coat and vest. It is generally expected that he and the members of his church that will not conform to the general rule will be banished from the church. Mr. E. is a man of broad and liberal views, is well versed in the history of his church, is able and willing to inculcate his own views, and is I believe not only willing but anxious that his church should keep up with that spirit of improvement which so strongly characterizes this present age. I had the pleasure of listening to two sermons this p. m., one by Rev. Joseph Berge of Illinois, the other by John K. Yoder from, if I remember rightly, Pennsylvania. Could not understand a word, but Mr. Yoder seemed to me to be an eloquent man. The conference lasts until Thursday or Friday of this week. Pennsylvania, Ohio, Indiana, Illinois, and Iowa are represented.

THE MENNONITE HISTORICAL ASSOCIATION

The MENNONITE HISTORICAL BULLETIN is published for the Mennonite Historical Association by the Historical Committee of Mennonite General Conference. The BULLETIN was founded in 1940. The payment of one dollar a year makes one a regular member of the Historical Association, which is church wide. The payment of five dollars a year makes one a sustaining member of the Association. All members receive the BULLETIN without further cost. Send your membership dues to Edward Yoder, treasurer, Scottsdale, Pa.

New members and subscribers recently enrolled for the BULLETIN are: J. E. Weaver, 420 S. Eighth St., Goshen, Indiana; Richard H. Scheffey, 841 N. Franklin St., Pottstown, Pa.; Musser S. Herr, Strasburg, Pa.; Ada M. Zimmerman, Eastern Mennonite School, Harrisonburg, Va.; Carl Schurz Memorial Foundation, Philadelphia, Pa.; Harvard College Library, Cambridge, Mass.; Minnesota State Historical Library, St. Paul, Minn.

Members who have not yet sent in their dues for the year 1942 should do so at once.